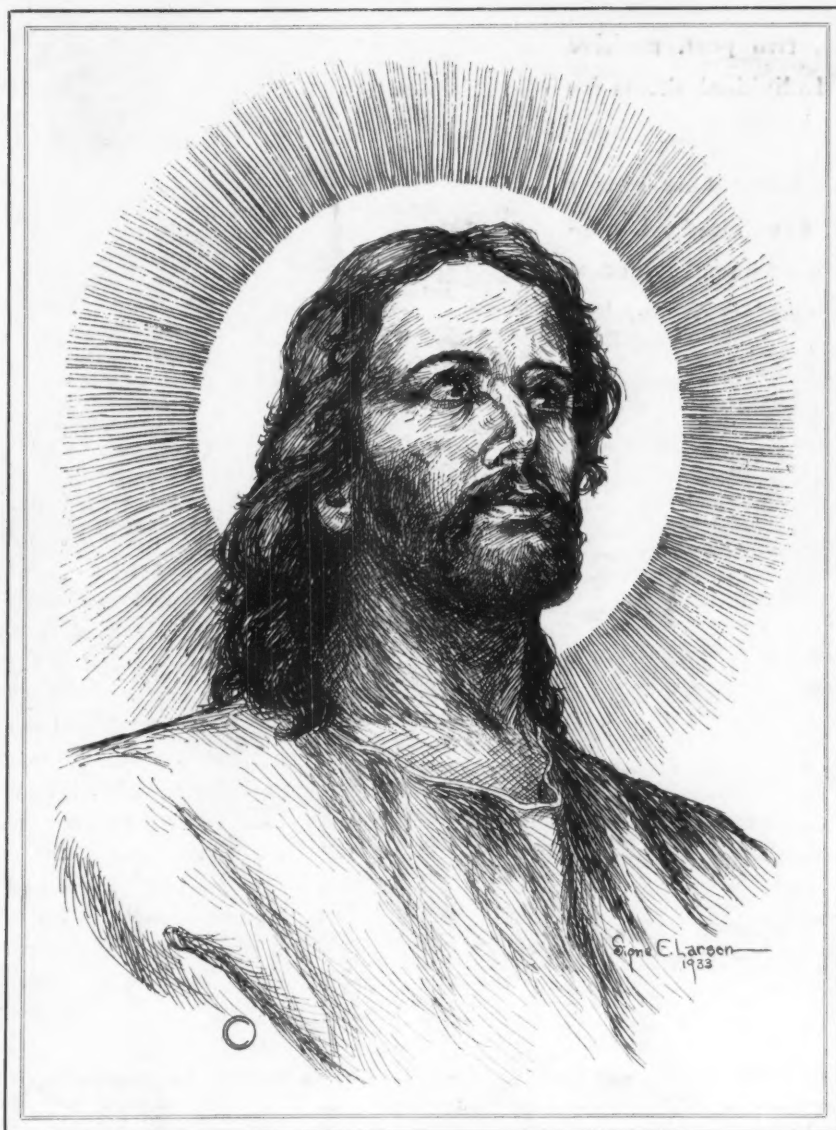


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THE CHRIST OF THE LORD'S PRAYER

MARCH
1935

VOLUME XI
NUMBER SIX

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THE EDITOR'S DRAWER

The Christ of the Lord's Prayer

The artist who has portrayed the cover picture this month is Miss Signe E. Larson. Miss Larson is a deaf mute who lives at Lindsborg, Kansas. With her sister she is available for chalk talks in churches. The picture presents Jesus in a moment of high inspiration when the thoughts of the Lord's Prayer were expressed for the first time. A critic has said of the work:

"The face has in it that which no artist has conceived: gentleness without femininity, self-control without cowardice, suffering without submission, hope and idealism even in the midst of seeming defeat."

Miss Larson is an adept at lip reading. She was graduated last year from Bethany Academy and is devoting her talents to religious interpretation.

WILLIAM H. LEACH



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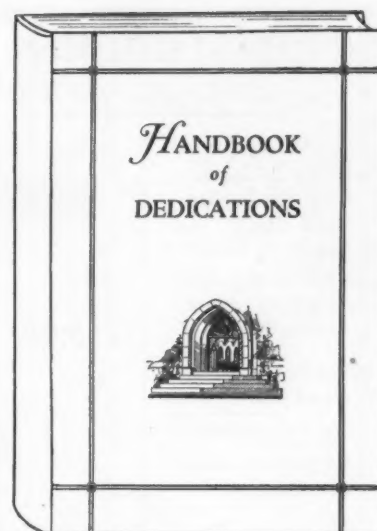
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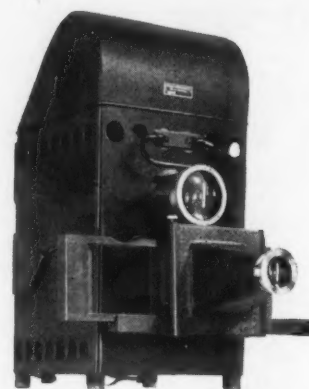
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Make today fruitful and bright.

Healing

Healing love of Christ divine,
I would make Thee fully mine;
Dwell within me now, I pray,
Keep me strong and brave today.

Thank God

Thank God for night
And silence deep,
Protecting Love
And peaceful sleep.

Security

I built my house upon a Rock,
Built it so to long endure;
Let rains descend and tempests smite,
I know my house will stand secure.

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK
Edited by WILLIAM H. LEACH

VOLUME XI
NUMBER 6
MARCH, 1935

Life Begins at Forty—Perhaps

By John R. Scotford, New York City

Any preacher, forty or more, who is up against a change knows the truth of the ministerial dead line. But this article is more than a protest. It offers some concrete suggestions which should help the minister to lengthen his constructive years.

"THEY will not consider anyone past forty."

We were discussing possible candidates for the vacant pulpit of a church of over 1,300 members, and this seemed to be the most definite requirement! By way of justification for this attitude it was argued that this particular congregation was committed to an unusual program which it did not believe could be carried through by an older man.

Formerly the ecclesiastical "dead-line" was drawn at fifty, but today it seems to be dropping to forty. From the point of view of the minister whose hair is beginning to turn gray this is a disturbing fact. Rarely is a man ordained much before twenty-five; if he is "through" at forty that leaves fifteen years in the active ministry—and a life-expectancy of at least thirty more to be put to some sort of use.

"How do the churches get that way?" is a pertinent question. Is this merely a prejudice against maturity of life and thought, or is there a real reason for this attitude? If so, what can a minister do about it?

Three reasons can be offered for this predilection for men under forty. Two of them are trivial, while the third is based upon a sound instinct. Not a few congregations seek young ministers because they are "soft-boiled." People who are comfortably situated commonly prefer a comfortable gospel. They are not hankering for a realistic view of life. Especially do they enjoy freshness, enthusiasm and naiveté in the pulpit. Provided he does not prove to be a budding socialist, the young minister is

likely to possess these qualities. Usually the world has been good to him. He is in love with his wife and delighted with his babies. His toes are as yet unstubbed. Probably he has not discovered his own limitations. He is a nice boy to have around. As his family is still small, he can live on a small salary. Provided that he is at all attractive, the young minister has little difficulty in securing a church.

A certain gambling instinct leads some churches to prefer youth. An "unknown quantity" appeals to their imagination. Possibly at some time in the dim and distant past they had for their pastor a budding Hillis or an embryonic Cadman, and they are hoping that fate will send them another one. After a man has passed forty the churches assume that they have his "number". Usually they are persuaded that he is not a phenomenal genius. Rather than accepting the ordinary they prefer to take a chance on some fledgling preacher whom they hope will shortly soar into the heights.

Passing by seasoned men for reasons such as these would be laughable if it were not for the tragic consequences which they impose upon the older ministers. But the third ground for preferring youth is more tenable.

Under modern conditions the pastorate of a Protestant church is not a routine job, but a creative opportunity. The organization which merely repeats a program inherited from yesterday is doomed to be swept away by the rising tides of change in which we are caught. The need is for men who can meet new conditions in new ways. In a dim way

the churches sense this fact. They know they must change, although that does not keep them from putting many obstacles in the path of the minister who endeavors to introduce innovations. Instinctively they feel that a man under forty is more likely to lead them into a contemporaneous adjustment to the present day than a man who has passed that mile-post. This attitude is terribly unjust to many individual ministers, but it is not entirely unfair to the group as a whole. An honest observer is compelled to admit that altogether too many members of the clerical profession have shot their bolt by the time they have weathered four score years. This ought not so to be—but it is.

How to Keep Fit

The practical question to consider is how a man may meet the acid test which his fortieth birthday will bring. How can he live down his age and thereby escape from this blanket condemnation? By forty a man must give proof of creative leadership or else make way for some one else. The problem of keeping himself fit has several angles.

Ministers have always been exhorted not to allow themselves to go stale intellectually. Most of them spend an undue proportion of their income upon books and periodicals. No group of men read more widely. One of the encouraging symptoms of recent years has been the mounting attendance at convocations, ministers weeks and summer schools for pastors. A course of study taken in company with other pastors is likely to prove far more stimulating than the reading of many books.

All this is helpful, but one wonders if it goes to the root of the matter. Some of our most scholarly ministers are among the most difficult to place. Occasionally one finds a pastor who suffers from too much study. Of course part of the trouble is that the reading of many books and the listening to endless lectures does not necessarily make for intellectual alertness. "Study" should be something more than an exercise of the eyes or the ears; it should involve creative mental activity. No minister should miss an opportunity to feed his mind on books or to stimulate his brain by going to school—but he should not stop with merely this.

As he approaches forty a pastor should endeavor to cultivate what we will call mental resiliency by continually matching his wits against new problems. In fact, the more buffeting a man gets in his early ministry the better prepared will he be for his later years. One of the common tragedies of the ministry is the man who arrives in a prominent pulpit while still young, who makes a tolerable success of his pastorate, but who after ten or fifteen years faces the necessity of moving and is unable to find any place to go. The trouble with these men is that they have "jelled" too soon. Their very success in making one adjustment has prevented them from making more.

For a man to keep himself flexible it is necessary for him to grapple with a new set of circumstances from time to time. Some achieve this discipline by shifting from church to church, but even that process needs to be supplemented. One device is to learn a new trade from time to time either as a through the year hobby or a vacation pastime. A surprising number of ministers manage to buy farms, which serve both as a present means of mental and physical exercise and a future haven of refuge. Occasionally a man gets his "second wind" by going to Europe. To enter business for a time and then return to the pastorate is a difficult trick to turn, and yet those who have done it regard the experience as invaluable. Sometimes supplemental service on some board or even part-time teaching will help to limber a man up. One's aim should be to keep one's self in such intellectual trim as to escape the subtle slavery of routine and be ready to face new situations effectively as they arise.

Renewal of the Spirit

The most difficult problem which the years bring is the renewal of one's inner spirit. People go to church to be inspired. They expect the pulpit to give them a "lift". The young man does this by his enthusiasm. For the older man this is not so easy. Experience has probably cured him of the shallow optimism which once he had. He needs to watch himself lest his gospel become something which is neither news nor good.

Some men manage to get along on a Sunny Jim disposition and an ostrich like talent for blinking everything which is unpleasant. For the man who is something of a realist the only hope is that he may dig deeply enough into both life and the Christian gospel to discover for himself springs of spiritual refreshment. The closer he keeps to men, and the further he penetrates into their personal problems, the more likely is this to happen. If our gospel is worth

It is no Fun Retiring

By Post Meridiem

Perhaps the churches would retire all ministers at forty. But that is not the immediate prospect. But here comes a man who has been forced into retirement who tells the difficulties of adjustment. It is worth reading and meditating on.

AT what age should a minister retire? John Wesley preached on an average fifteen sermons a week. Instead of breaking down under it, when he was seventy-three, he wrote that he was far abler to preach than when he was twenty-three. His voice was strong and clear so that an audience of thirty thousand could hear him without difficulty. He ascribed his good health to continual travel, early rising, good sleep, and an even temper. (Bishop Burns suggested that he would not have risen so early if Mrs. Wesley had not been a scold.)

General Booth celebrated his seventy-seventh birthday, not by retiring, but by planning a third motor campaign and arranging for a trip to Japan. At this celebration 17,000 people gathered, and the General declared emphatically that life was indeed worth living.

One minister did not know the answer to that question. If conditions had been normal he would have retired in 1932. But they were not. His savings were lost or tied up by the financial crash. He was as efficient as ever, so why not continue?

But the question was answered for

preaching it is a thing which works in human life; as we see it work we will have something to preach. This means taking upon our hearts the burdens of many people. Often it will carry us close to the cross of Calvary.

The plain facts of the matter are that the ministry is an easy calling to enter, but a difficult one in which to remain. The more squarely we face the situation, the better. After he has well started a man may well ask himself, "Have I the stamina to stick it out? Can I 'take it'?" If he intends to go on, by the time he is thirty he had better be disciplining himself in preparation for the years ahead. He should watch his adjustability to new situations and his capacity for becoming spiritually inspired just as carefully as an athlete observes his performance on the track or the singer checks up on the range of his voice.

But there is also a bright side to this picture. The ministry demands much of a man, but it also makes much of him. Whatever his financial recompense may or may not be, the man who stands up to the work of the pastorate through the years has the great satisfaction of knowing that he has run in a most exacting race and has acquitted himself with credit.

him in 1934 when he was asked to resign. At first the suggestion rather appealed to him. Every minister looks forward to the time when he will be free from the pressing duties of the ministry. But the retired minister is very much at sea. He misses his former contacts and is very lonely indeed until he has readjusted his life. A minister, whose salary is \$6,000 a year, remarked to him one day, "It must be nice to be able to take life easy." The reply was, "It is not as easy as it appears."

He had been in the ministry forty-four years. The first year his salary was \$500, the forty-fourth year \$2,187. In addition, he had an annuity of \$465 a year.

His income had dropped from \$221 a month to \$76.00. His first problem was to make a minimum budget. This was the result:

Rent, including heat, gas and electricity, \$32.75; food, etc., \$40.00; telephone, \$2.75; church and benevolence, \$4.00; insurance—life and fire, \$22.50; incidentals, \$18.00. Total, \$120.00.

In this budget no provision was made for clothing, books, etc.; nor for professional services; nor for sickness, nor for travel or entertainment; nor for banquets, church dinners, etc. (There was at least one compensation, the danger of high blood pressure from overeating was eliminated.)

His second problem was to devise some means of providing the difference between a monthly budget of \$120 and an assured income of \$76.00, which in two years would drop to \$38.75. Selling insurance, real estate, etc., on commission was suggested, but he could see no profit therein.

He had high hopes that he would be able to make up the difference by doing supply work. But he was disappointed. In eight months he preached eight times, for which, after deducting travelling expenses, he received \$36.00 in fees, an average of \$4.50 a month.

The last resort is to take the deficiency from his savings and to pray that they may not be exhausted before he is called home. He now has an excellent opportunity to practice what he has often preached to others: "Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are we

(Now turn to page 282)

A Marriage Forum on the Air

By Neal D. Newlin, Hamilton, Ohio

For some weeks Mr. Newlin has been conducting a forum on "Courtship and Marriage," over radio station WLW, Cincinnati. His experiences, the responses to the presentation, its opportunities and its limitations are discussed in this article. Mr. Newlin feels that the greater good can be accomplished through personal contacts in smaller groups.

IN a period of three months enough has been developed through the new radio experiment of a "Courtship and Marriage Forum," which radio station WLW was brave enough to inaugurate, so that some definite conclusions can be drawn. In nine weeks the author was swamped with nearly a thousand letters. These came from Canada, Massachusetts, all of the central states and middle western states, and most of the southern states. There was mail written on expensive and highly scented stationery. And there was mail so illegible that even the experienced eyes of the postal clerks found it difficult to decipher. The uneducated had their problems and sorrows in a way no different from those with doctorates. Here the radio truly became a popular forum where no one who could hear was denied assistance. Probably this made the Forum the more thrilling for the author. For obvious reasons, only those who can afford the "luxury" of a lecture are enabled to attend such. But, with our "Courtship and Marriage Forum" coming over the air, many struggling house-maids and handy-men have slipped into the proximity of a radio and listened to the broadcasts.

Limitations of Radio

But, radio can never fully meet the need for education along the lines which will add stability to marriage. No individual's voice can meet the needs of a heart-to-heart, and face-to-face personal conference. No letter (and the author received many of sixteen to eighteen pages in length) can tell the whole story as the individual can pour it out in a personal conference. Also, a letter tells but one side of a story, while a consultant can often bring out situations and conditions not appearing on the surface.

The greatest lack of such educational schemes, however, is the restrictions which the radio stations place upon such broadcasting. Matters of sex, especially where the anatomy of sex is concerned, can not be considered over the radio. It is utterly impossible to divorce sex from marriage, and we have been made desperately aware of

this by hundreds of letters which tell pitiful stories of marital unhappiness due to ignorance about sexual adjustment. Such letters could not even be frankly acknowledged over the air. Each letter bore a problem which the author could not ignore, because it was vital. So, they had to be answered by mail, which was nearly as unsatisfactory due to the limitations which an ultra-conservative (and socially ignorant) Congress has placed upon the use of the mails. A recent report of a Bar Association stated that about 87% of divorces were caused (actually, although such reason would not be given in the court records) by sexual maladjustment. If these figures are a correct estimate, and the experience of the author feels that those figures are very low, then neither radio nor the mails will add a great deal to the assistance which married couples need to make their marriage a success!

Another reason why radio can never completely prove a powerful educational feature for marital relations, is its restriction upon the broadcaster's consideration of religious affiliations. One

of the most numerous questions is that concerning the marriage of Catholics and Protestants. Such questions are found among young, unmarried people as well as among those who have married and have found difficulty owing to the demands of the two differently-trained (denominationally) individuals. Such questions are seldom of slight importance: the individual requests help because of a genuine need. But, the rules of broadcasting forbid consideration of such problems. Of course it is obvious that any answer would necessarily antagonize someone's vital conception of the influence which the church exerts. Yet, those questions can not be cast aside as too unimportant to consider.

Such a program, as the "Courtship and Marriage Forum," has played an important part in the rapidly developing consciousness that marriage is more than just emotional response to physical forces. Happy marriage must be built, the same as anything of a permanent nature must be built carefully, and intelligently. It is all too well recognized that a radio program of such a nature gives a splendid opportunity for rank sensationalism. So does a highly emotional type of religious expression! But, a carefully developed, and intelligently conducted program over the radio, has proven of great value to many who little realized heretofore, that there was a way to conquer the causes of unhappiness in marriage. It likewise has proved of help to hundreds of thousands of young people who wanted happiness in their approaching marriage, but did not know how to obtain that security.

With a realization of the incompleteness of such radio broadcasting, and with a similar acceptance of the value such programs over the radio have, an objective survey proves helpful to those interested in securing a degree of truthfulness for the age-old command, "until death you do part." We have tried to honestly find the most practical method by which training for courtship and marriage may be given to those who should have it. And, ex-



Neal D. Newlin

perience has clearly shown that those who should have such training are anxious to obtain it, if they may only be shown where and how it is available! Then how can we give such education? Such an answer will leave out of this present consideration the person of the educator, for we are assuming that all are agreed that only those who know what they are talking about have any place in such an educational program.

Many have said that the broadcasting of sermons, and church services, has hurt the churches because it encourages lazy people to stay within their comfortable chairs and worship vicariously. We disagree with such assertions. Being a minister, and the pastor of a city church, we believe that we can point to many more truthful reasons for the public's neglect of worship services in established churches. But, we will not discuss that here. People are willing for more personal contacts! They still like to bring their problems to the sympathetic understanding of a trained person! People do not write letters to radio broadcasters because they like to write and mail letters. One radio station states that only about one out of every thousand people who listen to a program will ever write the station, even if something is being given away free. The mail which poured in to the "Courtship and Marriage Forum" came because those who heard the programs were anxious for assistance, and knew not where else to turn.

The church has not failed to remind its communicants of the stability of marriage. But, they have neglected to assist toward making that marriage permanent. The day has passed when the superstitious acceptance of the power of the "cloth" holds sway over Americans, especially within the Protestant churches. It is not enough to say sublimely, "Dearly beloved, marriage is sacred, and never to be entered into without prayer and much knowledge." Today, we must give more than just words! Young people want knowledge, and as long as the church maintains its right to unite in marriage with a most sacred and impressive ceremony, these young people feel that the same church should give to them this knowledge.

Radio Cannot Supplant Church

So, the author feels that radio broadcasting will never take the place which the church should fill in training young people for marriage. It can, and it should, supplement the sincere efforts of the churches. But, how can the church do this job, with a clergy unfamiliar with the social, anatomical, and economic phases which mar, or make, marriage success? We believe that the clergy are not as ignorant as is too often assumed! But, it is true that very few clergymen are sufficiently experienced and trained to do the job well, alone. What can these hosts of churches do, then?

The first suggestion we would make, would be a yearly course of lectures and consultations by an individual who believes in the Christian viewpoint of marriage, and who is experienced and trained to consult with young people about marital needs. The answer, of course, is that such a person might prove too expensive for a small church. But, that answer is not an honest one, because too few have ever made any investigation of what such cost would be. Our experience proves that such men are very inexpensive. But, the ideal way is for the effort to be done as a com-

• THE CHURCH LAWYER •

Trustees' Control of Church Party

By Arthur L. H. Street

MOST, if not all, states have statutory provisions enabling one who is entitled to possession of property to maintain a summary proceeding to dispossess one who unlawfully detains possession.

According to a recent decision of the Washington Supreme Court, *Bower v. Root*, 14 Pac. 2d, 965), this summary procedure is not available to a faction of a church organization to secure possession from the trustees.

Dissension arose between members of the First Baptist Church, Hoquiam, Washington, and a committee representing one faction sued the trustees for possession. The trial judge decided in favor of plaintiffs, but the Supreme Court reversed the decision on appeal.

The church was incorporated and its constitution and by-laws declared that a board of five trustees should be custodians of the property of the society. The trustees locked the church against plaintiffs and the legal proceedings followed. Said the Supreme Court, in part:

"Under section 3863, Rem. Comp. Stat. [Washington statutes], the affairs of a corporation organized as a church society shall be managed by officers of the church. As is usual, such officers are the trustees. In this case the by-laws of the corporation also provide that the trustees

shall be custodians of the property. The appellants, as trustees, are the ones proceeded against and have been ordered out of the possession of the property.

"There are some provisions in the by-laws respondents rely on to the effect that the governmental power of the church shall be in the church itself, and that the trustees of the church shall be subject to the direction of the church, which it is argued must be considered in deciding this case; that is, those provisions modify or control the provisions of the law and of the by-laws of the church to the effect that the affairs of the church shall be managed by designated officers, rather than the whole church as such.

"What such other provisions of the by-laws thus relied on by the respondents may have to do with the conduct and management of the religious doctrines and beliefs of the church is not involved. This case pertains to the secular affairs of the corporation—the physical management, the control and possession of the church buildings.

"The summary procedure of forcible detainer is not available to a faction of a church, however numerous, to deprive the trustees of the possession of the property of the church society."

munity affair, and not by any one church. Protestants can not always unite upon theology, but they can unite upon the vital social and spiritual training of young people looking toward marriage. To this end the services of the Y. M. C. A. and Y. W. C. A. within a community are invaluable. To be of most value, such lectures and consultations should be given to both young men and young women meeting together. It loses a great amount of its value, if it is made so "unusual" and rather "suggestive" by separate meetings of the two sexes. The church must do something of this kind, or the young people will turn to those who willingly give advice (for a pretty good price) and who are neither good psychologists, sociologists, nor Christians. For, rest assured (if you can rest), that young people are going to get information, and if the church will not give it to them they will get it wherever they can.

The second suggestion that we would make, is that the denominations include

as a regular part of their summer school curriculums, a definite course of lectures and consultations concerning courtship and marriage. The personality of the individual available for such consultations and lectures, will be greatly enhanced by the informal and congenial atmosphere of the summer camps. Most such schools (or camps) for young people teach courses approved by the International Council for Religious Education, but give no practical training for marriage. The "pick" of the young people attend these summer sessions, and such teaching could easily be given to them.

By an adoption of these two suggestions, the churches will be meeting the need in ways that neither the radio nor the printed page can ever satisfy. And, more to be valued, the churches will be proving to their own youth that they are not smugly contented to perform the marriage ceremonies, but that they are genuinely interested in making marriage both happy and permanent.

How to Make the Past a Success*

By John R. Mott, Chairman, International Missionary Council

This address by Dr. Mott, delivered at the close of the 1934 conference, has a particular message for those interested in Northfield, but its implications reach far beyond that group. You will find much in it to inspire your own plans.

IN one sense this conference comes to a close tonight, but from the point of view of our Lord Jesus Christ it is only at its beginning. The end of the so-called conference is really the beginning of what the conference was called for. It was designed primarily under the leadership of the Holy Spirit to lead us into something which would far transcend anything we thought of when we came. There are enough Christians here who, if they are linked indissolubly with their Living Lord, true to the visions that have come in these days, may be in his hand a beginning of something that will transcend anything we have known in our individual and collective experience. There would indeed be something startlingly incongruous in having a company of as many good Christians as we have tonight, and as have been associated with us in the previous days, gathering in this sacred place with its deeply moving associations, gathering around the central figure, the Lord Jesus Christ, who desires to break out in and through us singly and collectively, and not have it eventuate in what will surpass anything we have hitherto experienced.

What is the secret of holding in central prominence this consciousness of the reality of our Divine Lord and Saviour? If we can singly go forth preserving a realizing sense of Christ as the central reality then there is no doubt about the issues of this conference, of its being looked back upon as one of the great creative moments in the life of the Kingdom.

So quite sincerely let us ask and answer this question: What is the secret of our maintaining, as well as having begun, the sense of the reality of Christ's presence? I answer at once by saying Jesus Christ will become and remain real to us singly, and to certain groups of us, if we continue to study the life, words, and work of Christ which has been so vitally initiated and stimulated in public addresses and group meetings. Any personality to be real to us must be known intimately by us. A

mark of friendship is a mark of intimacy, of acquaintance with the person who is our friend, and if Christ is to hold the position which he has increasingly taken with us these days, the central position, the mind must be kept occupied with this great companion.

II

I was looking over some of my notes of travel not long since, and it brought vividly to my memory a sight I saw in one of the rooms of Windsor Castle of the old Bible of Chinese Gordon that was brought back from the Sudan and placed among the gifts to Queen Victoria. The thing that impressed me was that the gospel portions were so worn in certain places you could scarcely read the print. Not long since I read his published letters, and I think I found the secret of those pages having been worn, and that person being known down through his own generation, and since as one who preserved in a startling degree of reality the sense of Christ's presence. In one place I found a letter from him to his sister saying, "In times of coldness when Christ seems to recede I give myself to special concentrated study on these gospel pages." Then I saw the key that unlocked that character that stands still as one of those who realized in a startling way the presence of Christ. Some of you may remember he never spent less than one hour, and in some of the busiest parts of his life he spent two, three, and at times four hours in the meditation and appropriative study of these dynamic writings that kept vivid before him the consciousness of the reality and presence of his Lord.

The mind likewise must be reverent as we have been reminded here almost every hour. The secret of the Lord is with them that revere him, that tread reverently in front of this majestic figure, fountainhead of vitality that there may be communicated to us day by day his messages vital, commanding, dominating, transforming. It must not only be thoroughgoing and reverent; it must be continuous. Psychologically this

is true, therefore experimentally it is true that the mind must be kept occupied with that which is to dominate and the prayer must be kept charged with these vital, dynamic, transforming impulses if Christ is to stand out as our central reality. So I say if we are to perpetuate this conference and have it a continuous matter of which we have only had the beginning in these never to be forgotten days, every one here singly must keep this personality of Christ looming before ourselves and those around us.

Also if we are to maintain in prominence this sense of the reality of our Lord we must go forth to obey what we have heard of and from him here and seek to conform our lives to his example. I hear a voice of ancient time: "Who shall ascend unto the hill of the Lord? He that hath clean hands and a pure heart." I hear the ancient voice again: "Who shall dwell in thy holy hill?" (Not an intermittent experience, but a constant experience.) "He that walketh uprightly, worketh righteousness, and speaketh the truth in his heart." Or come on to the words of our Saviour. "Blessed are the pure in heart, for they see God," that is shall understand him, shall not be in doubt about him, shall realize his authentic note, shall be vividly conscious of his living presence. They that see him in this way are the persons who really perpetuate the Christian faith. A conference like this gathers momentum with the days if Christ be thus held in central prominence by obeying him and seeking to conform our lives to his example.

I am reminded of the words of a French writer. "It means," she says, "the heart renunciation of everything which we find does not lead to God." If we would adopt this realistic practice of renouncing not nominally but actually from the heart everything we find does not issue in God's presence, but, on the contrary, pushes us away from him, our lives would advance by leaps and bounds, our family life would be changed, our communities would be gushing fountains, and the nation would feel its impact, likewise the world-wide field.

St. Augustine, a man to whom Chris-

A "Northfield Pulpit" Contribution.

tianity is so much indebted, caught himself one day offering this prayer, "O Lord, give me purity, but not yet." So we meet many Christians who have been praying, "Lord, give me unselfishness," but insist on having their way in this thing. "O Lord, make me humble, yet do not force me to come down from the position I have taken on some issue." God is not mocked. If we want Christ to be preserved in his position of central reality we must live so others remark it in our faces and conduct, and see it in our home and business life, and then I say Christ must be obeyed.

I am reminded of the words of McCheyne that we ought to confess a sin the moment we recognize there has been sin, whether we are alone or in a company. We ought to cast a glance of abhorrence at it, because if it is hidden it means we go on with a burdened conscience. There is nothing quite so dangerous as so-called little sins. The little grow into the greatest sins. They are most treacherous. I repeat, if we are to have Christ bear this conference from strength to strength we must at all costs preserve an uncompromising attitude toward so-called little sins. No little sin is tolerated by God. Little fissures break down great structures. Let no one be an exception; we go forth for warfare against sin in all its forms, and therefore we will not let it have a foothold in our own lives. Remember that every sin begins in the realm of thought. We cannot prevent bad thoughts coming to our minds, but we can prevent their staying there. Martin Luther said, "I cannot prevent the birds from lighting in my hair, but I can prevent their making their nests there."

Christ will become and remain real to every one of us provided we persist in the cultivation of the habit that some of us have begun here—many of us before we came—of reminding ourselves of the presence of our living Lord. Need I pause to say Christ is here now whether some of us are conscious of his presence or not? There is nothing of which I am more certain. I say this because of one's own experience, and because of the experience of so many others here.

With many of us here there have been experiences and events inexplicable on any other ground save that of the actual immediate presence of our divine Lord by his spirit manifesting himself in us and through us.

I thank God that in my college days at the noon hour I went apart to read, "The Practice of the Presence of God." I always came back again with added humiliation, exaltation, and revelation, drinking as it were at a perennial stream. We go out to persist in the cultivation of the habit of reminding ourselves of his presence.

You may ask me the question: What would help us in riveting as by cords of steel upon our lives this most priceless habit of reminding ourselves of his presence? One thing is a right attitude and practice in solitary prayer. I would I had met the Friends earlier in my own lifetime. I had been praying as I thought for years. It was not until I became acquainted with members of the Society of Friends did I come to know that true prayer is dialogue. We not only speak to God, but we must listen for his answer. He is more eager to answer than we are to ask. The deepest lesson to learn if Christ is to be maintained as the central reality, is this lesson of

Raising the Church Debt

By Milton B. Crist, Leonardtown, Md.

THE depression is still with us, but not our church debt, for it is paid. The dedication of a beautiful new chapel found a small congregation numbering about sixty with a debt of \$500. Last year nothing was said about the debt, the Ladies' Aid paid the interest, and it was forgotten by all except the Pastor. But we had promised the fourth Quarterly Conference that something would be done about the debt on "JOY CHAPEL." And this is what we did.

On a piece of tag-board 30x26 inches a painting of the new chapel was made by the minister's wife. The art class in any school would have been glad of the opportunity to help. Originally we had planned to cut out the church, draw an outline of it on another piece of tag board, then cut the church up into pieces, like a jig-saw puzzle. These were then to be sold and pasted in place as the pledges were paid. Thus the people would see the church grow right before their eyes. But the painting turned out so good that we hated to cut it up. Therefore we devised another scheme.

Taking another piece of tag-board the same size we painted it black except for the lettering in white "HELP RAISE THE CHURCH DEBT." After tacking

the picture of the church to a piece of wall board we scaled out in dollars the entire height of the church. Then we placed the black tag-board over the church completely hiding the painting. For two Sundays this black sheet sat in a prominent place in the church. The preacher said nothing about it, people asked questions but were told they would have to wait and see. On the third Sunday, it just happened that a larger crowd than usual was present. That is exactly what we were waiting for. After the last hymn the black debt that obstructed a view of the church was explained. Would they like to help in removing that debt. Without any excitement and in a spirit of worship one man said I'll give \$100 and so it went. It ended with three people who are receiving welfare aid pledging one dollar a piece. As the pledges were made the organist wrote them down and the minister slowly but surely RAISED THE DEBT (which was represented by the black tag-board) until the entire Chapel was revealed. The pledges run until Easter, but already \$300 in cash has been paid. Yes the depression is still with us here in Maryland, but our JOY CHAPEL debt is no more.

right practice in prayer. If I could be sure of what every Christian does before what he calls praying, and, secondly, what he does after what he calls praying I would have no doubt of this conference being the most dynamic and creative of any ever held.

What is the right attitude? If before we pray we would pause and remind ourselves of where we are, where we are going, to whom, in what attitude, on what ground, in what spirit, with what petition, and not stop there; to whom are we going, what is his character, what is his disposition, what have his ways ever been, then we are ready to begin real prayer. But after we have talked to God that is only part of it. Then in my judgment—and I would to God I had learned this earlier—prayer really begins. After we have made known our needs, sins, and shame this loving Heavenly Father is then ready to communicate. My soul, be thou silent unto God. That voice will speak authentic words to us all. It will speak a language that will find us and call us home and lead us into the great riches.

Another suggestion if we are to maintain in prominence this central reality is right attitude while others are praying. Let us remind ourselves that where two or three are assembled and agreed upon certain things there is something in addition taking place to what takes place when we are praying in solitude. What a dynamo some of the churches, Sunday

Schools, associations and prayer groups might be made if we maintained the right attitude while others were praying.

There is probably no practice that will mean more to preserving this central reality than a right observance of the Holy Communion designed, according to Christ's own language, to remind us not only of that mysterious, but certain and efficacious redemptive death, but sometimes I think even more of his living presence. How we starve these lives of ours. What hungry, lonely, disappointed lives; what lives with such meager results when we might be ushered into the riches of the Kingdom by this right practice.

We must not only have this habit of reminding ourselves of his presence, but we must likewise associate with people that remind us of his presence. There are one or more in every community with which I am familiar. What lonely lives some of us live when we might be ushered into a great fellowship. The largest section of my library that has been added to almost weekly is the section on biography. I know where to go if I am tempted at times to drift away from the center, or at times of unproductivity and coldness I know where to go. I think of those who have lived in this valley of D. L. Moody, of the lonely lives in contrast to what we might have if we would surround ourselves with this cloud of witnesses. Never were

(Now turn to page 282)

The Minister's Personal Evangelism

By William H. Leach

Of course every minister is an evangelist. It is an essential part of his work. He is not merely an exponent of the Word of Life; he is a personality winning men to the way of God. Exposition may be fine, but it is only evangelistic when it reaches out and wins souls for Christ. Perhaps the final test of one's ministry is to accomplish this.



William H. Leach

The tests of personal evangelism are much greater than those of pulpit evangelism. One might be a good pulpit evangelist without being much of a man. But one cannot win others individually unless his life rings genuine to Christian ideals.

I think that mass evangelism has fallen in disrepute because it has been untrue to the best religious and psychological knowledge. There is no such thing as saving men in mass. Salvation must always be a matter of the individual soul. It is probably possible for a great evangelistic movement to still deal with individuals even as a great hospital treats the individuals who come to it. But that would require quite a different type of organization and plan of procedure than that ordinarily used. It would be interesting to see a great evangelistic movement which specialized in individual treatment. Perhaps that will appear in the next religious wave. But I know of nothing, to date, which carries the large hospital idea over into the field of religion. The minister is still largely an individual practitioner.

Atmosphere. The greatest single asset of the minister who wishes to do the work of an evangelist in this personal capacity is the atmosphere of his own life. There is probably no field where personality counts for so much. Religious influences is a matter of radiation. There may be a place for the sour, quick triggered individual in religious institutions, seminaries, magazines and other places, but his field is hardly evangelism. The men who have been most successful in personal evangelism have been those whose personalities speak louder than their voices.

Two men come into your home. Before they have been there ten minutes

you have made your decision. One man you are going to like. It is a pleasure to have him with you. He fits into your life and wins your confidence. The other one fails in this test. You decide that you will endure him as a Christian virtue. That second man would find it hard to be an evangelist. He lacks that atmosphere of confidence and invitation.

I read a splendid illustration of this in Roy Smith's church paper, *The First Methodist Herald*. It seems that a small boy was taken sick and thus cheated out of a vacation. It had not been the first time that this had happened, and the little fellow was somewhat cynical. He felt that God had used him pretty badly. The minister called to see him. He had an affection for that man. After he had left he said: "If it were not for that preacher I would sock God." When any minister can, by his personality, step into one's life and break down the cynicism which would "sock God" he has the qualities of an evangelist.

His Preparation. The minister's preparation for his task needs to be twofold. First, it must be spiritual. Then it needs to be systematic. He must prepare through prayer. I am sure that if one certain minister, who labored over me as a youth, had done more praying before he started out from his home and less while he tried to persuade me to join the church that he would have been a better evangelist. I have found that others have reacted in the same way. Prayer is needed in this greatest of tasks. But the greatest prayer should be for the preparation of the minister, himself.

The prayer should be fairly definite. First, it should seek to qualify him for the task of evangelism. Secondly, it should help him to concentrate on those whom he will contact. Both of these are essential. If he has the names of his prospects on cards he can turn them and read them as he prays. The better he can visualize the lives of those he will visit the better qualified he will be for his task.

Then the preparation needs to be methodical. There must be a definite system. Last month I discussed the prospect list. The minister must have such a list if his work is going to be successful. Having compiled the list he will work with the system of an insurance agent. His prospects will be assigned for the days of the week. He

will decide when and where he will see each one. Some he will call for appointments. Others he will "drop in on." And he will always make a place in his schedule for those providential souls which God sends in his way.

I have recently been solicited for membership in a certain club. The chairman of the committee made the first visit a year ago. He left some literature which I read. I asked to have the matter put off a few months. He marked down a reconsideration date in his notebook. On that date he called me by phone. Again the matter was put off. I told him to come in the first of the year. He was here. Four times he has personally called at my office. Now he is retiring from office in favor of another. But my name as a prospect is turned over to his successor. If we ministers would follow our prospects as consistently as this, Church gatherings would be frequent and large. If this man's club had half the story the Church has I would be a member by this time.

His Method. The main thing is to know the prospect and get to him at the proper time. The next thing is to use the right method of getting the message across. There is no uniform plan which will work. The message must be adapted to the individual each time. I know an instance of five ministers who hired a guide and went hunting. Four men spent their time hunting game. The fifth man learned the story of the guide and together they found the way to God. I know the instance of a minister traveling across the continent. Of all those who ate in the diner he alone discovered the story of the waiter's whose sick wife was on the train being taken to the pure air of Colorado. This minister helped them off the train and left them with an appreciated blessing. Yet, how could you define the methods used by these men?

The day has passed when men are won by Bible quotations. To start using them is one way to scare off the prospect. The average individual assumes if one comes at him that way that knows nothing about life.

I doubt if the frequent use of prayer in making the contact is worth as much as many think. If it is a prayer intended to break down the sales resistance of the individual it is a cruel thing. If it is a prayer to lift the burden which lies upon the heart of the prospect it is

surely legitimate. Once an understanding is established the actual invitation may be given at a ball game, in the family parlor, in the business office, at the hotel or any other place.

The greatest and most essential thing of all is genuineness of Christian character. If your own Christian experience is not real do not try to force yourself and your invitation on others. If it is real, and you have a honest hunger for the souls of men, it will be difficult for any mistake you make to keep men from accepting your invitation to follow Christ.

How to Make the Past

(Continued from page 280)

they more alive than they are now. I can think of no person living or dead more alive than Dwight L. Moody judged by the influence still being exerted by Christ through him. So I say let us have our memories throng with experience of those who have gone before, thus surrounding us as a great company of contagious witnesses of the reality of his wonder-working presence.

I shall never forget one of the stormiest passages on the Atlantic I ever had when I found Rufus Jones and Bishop Nikolai on board. I brought them together one night in a stuffy cabin. That night the heavens opened, and one was conscious of a great living fellowship. They were people who had had a first-hand contact with the living Lord. How dwarfed one felt in their presence!

III

There was a day when I was an unbeliever with reference to our Lord. In my university days I was helped by some of these other things to which I have alluded tonight, notably studies in the original writings of the faith. But what gave them a note of authenticity was a fellow student who asked me to work in the county jail. I did so, and I found he had something to give that I had not. That led to my reading these dynamic passages with new eyes and discernment, and I shall not forget the time as a result of that process when I spread on the faded carpet, bed, and table of my room various outline studies and was ready to say with St. Thomas, "My Lord and my God." It came by way of unselfishness in the county prison, helping these men not only behind the bars, but when they were released standing by them in their loneliness.

One day one of the students of "Rabbi" Duncan of New College, Edinburgh, came to him and said, "Professor, I cannot find Christ." He had been working hard in his studies. The professor took him to the window, pointed to a place that was the slums and said, "Yonder Christ is, seeking the lost. Go

there and you shall find him." I was hungry and ye gave me meat. Inasmuch as you have done it to the least of these you have found yourself in my presence. So if anybody happened in here tonight to whom Christ has not been the central reality, then I invite you to forget your doubts by forgetting ourselves in the service of others.

I say Christ will become and remain the greatest reality to each delegate of this conference in the case of those who yield themselves continuously to the gracious, loving, absolutely certain influence of the Holy Spirit. This I say on the authority of Christ himself. The Holy Spirit is in the world to take of the things of Christ and make them prominent, vivid, commanding. This is not only dogmatically true, but experimentally true as many people here can testify tonight. If Christ tends to recede in the pathway of doing some of these other things, illumined by the Holy Ghost he will come into the central place as the great commanding reality. It is an easy matter. Let us remind ourselves it is not a matter of struggling, striving, and straining. More than once here at Northfield have I seen Mr. Moody, when he came to that point take a pitcher of water and pour the water into an empty glass to illustrate the expulsive power of the incoming Holy Spirit, when he came to that point, take Spirit. It was so easy. It was not, I repeat, by struggling, straining, and striving, but by simply, honestly opening these hearts that he might rush in. Depend upon him, he will do his part. If there be honest surrender—he is Lord of all or not at all—he will rush in and take possession of the utmost fissures hidden in our lives, and then creative things will issue from our lives.

I would add one more word. I was in Belgium a few days ago, and while there I was reminded of one of the greatest Christians who ever lived in that land many generations ago. He made this remark: "Ye are as holy as ye truly will to be holy." And this leads me to say with deep conviction, Christ will be as real to each person as you honestly, before God, will to have him become real to you; no more, no less. Do I resolve tonight that I will continue without interruption the study of the life, word, and works of Christ. Ye are as holy as ye truly will to be holy. Ye are as Christlike as ye truly will to become Christlike. Do we resolve tonight that we will associate ourselves with those to whom Christ is real? Again I say, Christ is as real to us as we sincerely and resolutely desire to have him become real. Do we decide tonight that we will lose ourselves, forget ourselves in the only way it has ever been done, by becoming concerned primarily with helping others, especially those in deep need? Ye are as near to Christ as ye truly will to be. Do we resolve that we will open these hearts of our and let the spirit flow in, the spirit that takes of the things of Christ and reveals them

through and in us to others? Christ is as central, as intimate, as revealing, as vividly real as ye are honestly resolved that he shall be no more and no less.

No Fun

(Continued from page 276)

to be clothed?' . . . For your heavenly Father knows quite well you need all that."

A. B. Gibbud, an evangelist, relates this incident. "I had often said in public talks, 'It takes real faith in God to be able to put your head into an empty flour-barrel and sing the doxology.' My wife had heard me say this, and not long since she called me to come to the kitchen. I said, 'What do you want me for?' 'Now, my dear,' said she, 'I have often heard you say one could put his head into an empty flour-barrel and sing, Praise God from whom all blessings flow, if he believed what God said. Now here is your chance; practice what you preach.' I said, 'I will put my head in and sing on one condition.' 'What's that,' said my wife. 'The condition is that you will put your head in with me. You know you promised to share my joys and sorrows.' She consented; so we put our heads in and sang the long-metre doxology. Sure enough, though no person knew of our need, or of the empty barrel, the next day a grocery man called with a barrel of flour for the Gibbuds. Who sent it, or where it came from, we do not know to this day, save that we do know that our heavenly Father knew that we had 'need of these things.'"

Undoubtedly some people over-use the word "guidance." They say "I am guided" when they mean "I think" or "I have an idea." This loose use of a great term cannot be too severely condemned. It savors of cant, and cheapens the whole conception of divine guidance. One way of winning from men an admission that God does indeed guide us even (at times) in details is to be scrupulously careful never to use the word except in its just meaning, and, hence, to prevent it becoming a bit of jargonese . . . nor is it unknown for people to excuse a flagrant breach of courtesy on the ground of being directed from above—an excuse which only heightens the offense because it suggests that God is guilty of things which we should condemn in a man.—W. E. Sangster (a member of the Group Movement) in "Does God Guide Us?"

—Abingdon Press.

WHO WROTE SERMON . . . X . . .

. . . See April Issue of Church Management

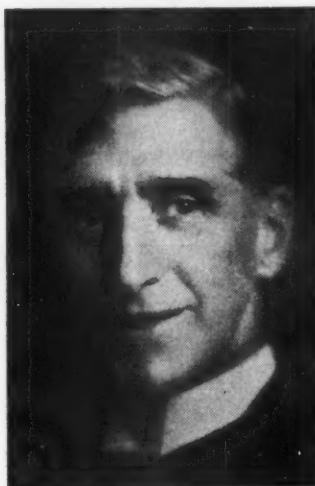
Summing Up

By J. W. G. Ward, First Presbyterian Church, Oak Park, Illinois

In this article Dr. Ward, pastor of the First Presbyterian Church, Oak Park, Illinois, sums up the nine papers which he has presented on "The Minister's Personal Problems." The readers who have followed them have been richly rewarded. They will eagerly seek this concluding article.

VAST indeed are the opportunities confronting us in these times. Never was a more glorious, if solemn, task entrusted to mortal man than to be commissioned as an ambassador of Christ. Whether our years in the ministry be many or few, it is safe to say that never did the sublimity of our mission, the challenge of man's need, grip the soul as they have done during the past few years. With growing desire to show ourselves workmen who need not be ashamed, rightly handling the word of truth, we have been taking stock. To our momentary dismay, we realized at the outset the demands of our complex church organization, the steadily rising standards of ministerial efficiency, and the altered attitude of the masses to church attendance, if not to religion in general. And yet, as we have pursued these matters from month to month, we have made several heartening discoveries. There may be greater demands than the past generation made upon its ministers. Our people may be altogether unreasonable in what they expect of us. And yet,—glory be!—having been compelled to drill more deeply, we have come upon new veins of potential wealth which have only to be opened up to change the entire aspect of many a life from ineffectiveness to power. Of course, that is where it all comes back on the individual. Yet being both sensible and sincere, he will be only too thankful to have the way of increased usefulness and success pointed out to him.

He has a vocation which has a unique contribution to make to human welfare. As a business, it is many-sided, as we have previously affirmed. Some departments are unquestionably more important than others. Therefore, he must carefully think out a program, so that the work may be co-ordinated, and so that each department may function in the best way. He must devise means whereby his people are set to work. This is where his powers of organization and leadership are called into play. But he will also save himself a thousand worries, and have the whole machine running more smoothly, by knowing



J. W. G. Ward

exactly what he wants done and how he intends to reach his goal. The "what" is just as important as the "how," and must be clearly determined in framing his plans.

He has a mind. In one sense, his intellect is like a conservatory. It must not be cluttered up with a lot of useless or ephemeral things. Only choice blossoms ought to find place there. And so his seeds, slips, and cuttings will be carefully selected, and placed where they will come to mature growth, yielding both beauty and fragrance. Nor will the shelves be left but partly filled. He will see to it that constant replenishment makes up for the withdrawals which the days see.

He has a personality, a voice, and a power of imparting the truth that will sway other souls and make them, in turn, a force for righteousness. That is his object in being a Christian minister. He knows that. But still, he also knows that, unhappily, a temporary spurt of activity will not carry him far towards increased efficiency. If he is to radiate confidence, courage, and cheerfulness, if his demeanor is to be one of poise and self-mastery, he must be prepared to spend long hours in the scrutiny and development of his powers.

If the uncouth gestures, the annoying mannerisms, and the marks of an

ill-trained man are to be removed, if the voice is to become flexible, mellow, and resonant, then it will require both effort and patience on his part to eliminate the shrill and strident notes, the throaty sounds, the tendency to slur the vowels and clip off the consonants. As we have said, help in this direction can readily be obtained from books on preaching, voice culture, and public speaking. It may be both advisable and necessary to seek the help of a competent instructor for a few months. It certainly will be necessary to work at these things if improvement is desired.

Learn From the Stage

Yet, still unconvinced, the question may be raised, Is it absolutely essential? We reply by asking another question. If the standards of dramatic art make these things imperative, can the pulpit afford any longer to be amateurish and slipshod? One has had considerable experience of the stage, and one therefore knows how long and exacting is the training to which a young actor must submit. It would probably be a revelation to many of our men to see with what earnestness some of these students strive to fit themselves for their career. Not less surprising would be the attention paid to the modulation of the voice. A man may have only one line to speak, yet that line is perhaps so significant that every word must be made to tell. Even the way in which he enters a room, his deportment, the use of his hands, eyes, facial expression, are details that do not escape criticism.

But your objection to these considerations is well-grounded. We are not actors. The man of God is not "a poor player that struts and frets his hour upon the stage." True, and neither is he intended to "tear a passion to tatters, to very rags, to split the ears of the groundlings." And yet, even to him it may be said, as Hamlet urges, "Be not too tame neither, but let your discretion be your tutor: suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature."

All these things, however, are only a means to an end. And that end is what? To make God real to men, and to bring them into contact with the regenerative power of the Gospel. This presupposes that God is Himself the supreme reality of our own experience. We cannot achieve the purpose of our ministry unless we are personally convinced of the truths we expound and evidence some proofs of their working in our own lives. No man can be a successful salesman who has not abounding faith in the goods he is marketing. He must believe in them. He must know they are the best thing of their kind produced. Otherwise the doubt and uncertainty concealed at the back of his mind will creep into his sales-talk, and the prospective buyer will remain unconvinced.

If we may say it reverently, our task is to "sell" Jesus Christ and His program for the world to those about us. When we are assured that in God is the secret of both peace and power, by which the guilt of sin is dealt with, and the tormenting worries of modern life are rendered innocuous, when we are convinced that in Christ's rule the problems of international brotherhood, the permanent outlawing of war, the healing of our social sores, and the transforming of individual life and character can be met, then a new note of sincerity, of earnest purpose, and of timely insistence, will be heard in our preaching. It will be felt in all our intercourse with our fellow-men. They will not mention it to us, but their reaction will be that, whatever others may say, whatever points of disagreement they may adduce, here is a man of God who believes with all his soul in the essentials of his faith. It will be no mere repetition of hallowed and time-worn phrases. His work is not merely his livelihood; it is his very life.

Impact of Christian Character

The impact of such a Christian character on the community cannot be measured. Neither can it be disputed. And that is the type of man we all, in our best moments, long to be. Is it asking too much? Is such a plane beyond us? Emphatically no!

If we lack conviction about the Christian verities, that can be obtained. To drag out lurking doubts into the light of day, or, as Tennyson puts it, "face the spectres of the mind," is the first step. To bring them, as Thomas did, into the presence of the living Christ is to find assurance for uncertainty, and that sense of the divine reality which will dispel all dubiety and indecision. Let us remember that it is what a man knows, not about what he is not sure, that gives him driving force in every sphere of human endeavor. Knowledge is power; ignorance is a mere negation.

This spiritual acuteness, this all-mastering awareness of God, cannot be acquired in the rush and press of parochial affairs. Perhaps we have lost something in allowing the office to displace the study. We have possibly come to confuse busyness with our real business, and services with sanctity. Meanwhile, we have lost the vision without which not only do the people perish, but also the minister himself is powerless to aid them as he should.

Somewhere—in the home or in the church—there should be a room where he can be alone with his Bible, his books, his God. A measure of solitude is requisite. Here he can detach himself

(Now turn to page 291)

MINISTERS' HOBBIES

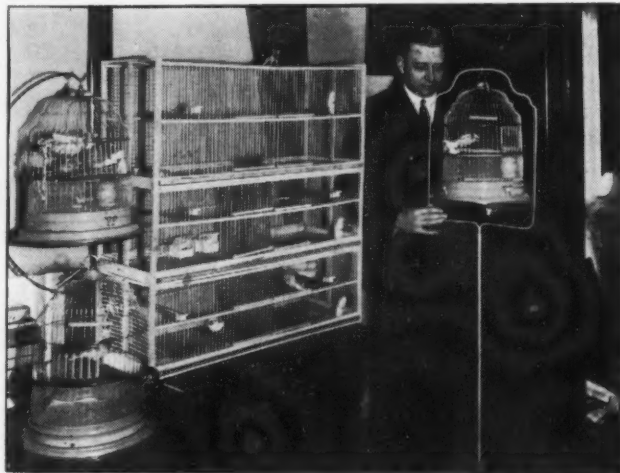
Canaries Provide Recreation

Dowie G. De Boer, Norwich, New York

THIS is how it all came about. A good lady who sold canaries gave me a canary as a funeral fee. She wouldn't take "no" for an answer. I took it home with the good intention of giving it to someone else, but the little thing sang its way into my heart. I

one can have all of the music of a church choir without any of the troubles characteristic of that department. I have one canary that consistently sings off key. We have named him after one of the members of our congregation.

Hobbies also bring new friends. I



The Author and His Pets.

thought the bird seemed lonesome so I bought him a mate. Then my troubles began. Canaries do not sing while they are mating so I had to buy another male bird to sing for me. Then he got lonesome and I bought him a mate and so on until we had a house full of canaries. But I love them, bless their little hearts. They give me something to worry about. Before Easter I worried over my little unhatched singers as I did over my unconverted singers. But everything turned out very well. The birds came out of their shells and the hard shelled sinners came out of their shells.

One of the nice things about keeping birds as a hobby is that one can kill so much time with them. Whenever I have a particularly hard day of work before me I usually spend it cleaning the canary cages. I find that I get along quite as well when I don't work so hard.

One can also teach canaries to sing tunes. With just a little added effort

found a barber who was so much interested in talking canaries that he gave me a hair cut instead of a shave and neither of us noticed it until later. One lady phoned me at midnight to come and look at her sick bird. One lady wanted to know if she could trade her deceased husband's Prince Albert coat for one of my canaries. One fan wrote to ask whether I thought that sterility in birds was hereditary. I am now a very busy man. Sunshine just layed another egg so I am writing this little epistle to the world at large as a sort of thank-offering.

Others may prefer to get their birdie on the golf course but as for me its canaries—that is until the golf season really opens. It's a bit hard on the wife but it's a great hobby. One can also make money raising canaries. Up to the present time the sum total of my profits are two dollars. That is, in case I get paid for this article.

What the Unified Evening Service has Done

By Otto R. Loverude, Willows, California

THIS story begins in a little one room church four miles from a small northern Wisconsin town called Barron. There were eighty in that Sunday School in six classes, a pew between groups being considered ample space. A Julius Caesar who could dictate to six stenographers at the time could have easily taken in six lessons because the voice of each could be distinctly heard. If one teacher got dry, we could easily tune in on the next. As far as equipment, educational standards, and teachers were concerned, that Sunday School was the antithesis of what they tell us a school ought to be. But as I remember it, all things were done decently and in order. A fifteen year old girl taught 22 primary folks with a Bible and quarterly as her only tools, and it seems that that was the quietest group in the whole school. But what glad noise, what animated discussion, what joyous singing, what bright sunshine, what good fellowship always pervaded the place. Seldom did anyone come late. I have often wondered if the children in the Sunday Schools of which I have been pastor are getting as much as I did.

It seemed natural that that Sunday School should produce ministers and missionaries, and I was one of them. Thirteen years have gone by. This is my fourth pastorate, including two student churches. I have been looking for a church with modern educational standards plus the spirit of my first church. Now at Willows, California, the center of a community of about 5,000 with four Protestant churches, I think I have found it. Just the kind of work about which I had dreamed. A small town with a big field, complete equipment, and a good congregation of intelligent people willing to work.

I have never had a real Sunday evening service problem. The congregations have been as good as the morning ones with about the same proportion of children and adults. But, I was never satisfied. There seemed to be certain glaring faults, as follows:

1. Two distinct Sunday evening services, one for young people and one for adults.
2. Two worship services following each other, very much alike, and often the same hymns used at both.
3. A traditional Sunday evening serv-

ice such as has been used from time immemorial, with sermon, songs, and choir. Often similar to morning service except that the singing was more peppy.

4. Congregation having nothing to do in the evening but sit and listen to the pastor and choir.

This was a good place to start something else. We called different groups together and sold the idea to them separately. We appointed a strong central committee made up of members of all groups to draw up the plans.

This is what we now have.

6:40 Service begins—Juniors, Intermediates, High School, and co-ed groups meeting with their counsellors, eliminating their own worship programs which they have in the morning during the Bible school hour. They open with a hymn and prayer. They use the regular Baptist Publication society literature as helps. Counsellors meet with leaders ahead of time to talk over the lesson.

There are also two adult groups: the young married people and older married people. We change courses and teachers every six to ten weeks in the Post-High school groups. Standard educational courses are ten weeks in length. Others are six. Teachers are selected by pastor and committees. We do not feel that changing leaders every Sunday night is the most practical method. Much more is accomplished by one person who prepares and carries the course right through.

Courses given are as follows:

1. Standard Leadership Training Courses.
2. Bible doctrine.
3. Bible books.
4. Six weeks school of Missions.
5. The Church and the social order.
6. Care and training of children.
7. Love, marriage and the home.
8. The Christian Home.
9. Resolutions of the Northern Baptist Convention and other denominational groups.

At first we began at 7:00 and used only a half hour for the classes, but the groups asked for more time, so we now have the standard fifty minute period.

At 7:30 we enter the sanctuary quietly to the music of the prelude. Seldom does anyone leave. Ninety-five per cent stay right through. Carrying out the

sharing idea we have a different group of ushers every Sunday night selected from their respective groups. The head usher of the church handles this. The Junior boys usher very nicely and stand as gracefully with bowed heads as our men. If you attend services eight Sunday nights in succession, you will see a different Choir or chorus each night. One of the fine things about my childhood church was the singing.

Early in the service there is a period for reports from each group as to attendance, plans, and announcements. This is always interesting. Another feature of the service is a special contribution from one of the groups in the form of a dramatization, debate, prepared discussion, report of convention, or brief address. Thus each night three different groups take some active part in the service, one through ushering, one through singing, and one through dramatization, etc.

Perhaps once a month we have a service in which the minister has no sermon, and the entire service is used in the presentation of a special program by some group. I always have the Scripture and prayer myself. Those are two elements in the service with which I do not care to experiment. The office of priest is too sacred to just pass around. With this complete program I have at least twenty minutes for myself, and that is long enough for an evening sermon when half of your crowd are children and young people. We close promptly at 8:30. Many children are there who must get to bed early as school starts at nine the next morning.

We are getting on. This will not stop. The minister keeps on working hard, reading *Church Management* and finding out what other men have done who have succeeded with their evening services. I cannot claim originality for any of the things we are doing. We continue to have and develop a good leadership in the church, who are intelligent, talented, and spiritually minded.

We have simplified our organization. We do not have two to six organizations for each age group. All work for Juniors is under the Junior department. The superintendent is superintendent of all Junior work in the church, Sunday School, choir, evening service, missionary work and social functions. How I

do thank God that when I came here I did not have to work three years to unite the women's work. They were already united.

We still have the two morning services. But we may make a change here. The people are beginning to say, "Let's unify the morning service, too." At present, however, I am beholding the finest piece of work in this church I have ever known, and best of all we have that happy, homey, joyous, enthusiastic spirit which characterized my boyhood church. We consider the evening service a great opportunity rather than a problem.

A YOUTH STEWARDSHIP PROGRAM

The Central Presbyterian Church at Petersburg, Illinois, is sponsoring a four weeks program in Stewardship for Youth. For three Sunday nights in succession at the Tuxis Meeting, the youth leaders will deal with the subjects, "Stewardship of Personality," "Stewardship of Time," and "Stewardship of Money." The fourth Sunday night the Minister will lead the society in a summary of the preceding subject and conduct a Stewardship Problem Solving Hour. As a fitting conclusion to the course, essays will be prepared by the Tuxians on some phase of Stewardship. Prize money to the amount of ten dollars will be distributed to the writers of the seven best essays. Each essayist will be required to present his essay in public if called upon to do so. The interest of the High School Literature and English Department has made it possible to secure classroom credit for the essay. The file of reference-reading material has been placed in the High School Library and is readily accessible to all the Tuxians. During the four weeks the Minister will preach two Stewardship Sermons, "The Human Interest Side of Stewardship" and "The Equation of Stewardship." Such a lively interest is being shown by the young people that it is believed a new interest in Christian Stewardship will result.

The greatest difficulty, that of securing the ten dollars prize money, was met this year through the generosity of an Elder. However, in the future this money may be taken from the church budget. If the program works at all the ten dollars should be amply repaid as a result of the developing of new Christian stewards.

CORNER STONE OPENED

We hear of many corner stone layings. But once in a while a report comes in of the opening of a stone laid many years before. Such an event took place in connection with the hundredth anniversary of Methodism in Saint Joseph, Michigan. The stone opened had been laid in 1866. It was opened October 5, 1934 in the presence of the trustees of the church. In it were found four copies of the Bible, a copy of the church Discipline, conference minutes, copies of the Northwestern and New York Christian Advocates, the St. Joseph Traveler and several illegible hand written records.

After the examination a new stone replaced the one opened. New copies of the Bible, a hymnal, a Discipline and an historical record including photographs, were placed in the stone.

Jewels to Crown the Hour of Worship

By Ronald E. Terry

THE LENTEN SEASON

Call to Worship:

Begin the day with God!
He is thy Sun and Day!
His is the radiance of thy dawn;
To him address thy lay.

Sing thy first song to God!
Not to thy fellow men;
Not to the creatures of his hand,
But to the glorious One.

Take thy first walk with God!
Let him go forth with thee;
By stream, or sea, or mountain path,
Seek still his company.

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love.—Horatius Bonar.

Sing: The Lord is in His Holy Temple.
Let us now wait before God in silent prayer:

Invocation:

I (we) want to know Thy guiding voice,
To walk with Thee each day;
Dear Master, make me (us) swift to hear
And ready to obey!—Ethel Waring.

The Offertory:

The Sentence:
Religion is for humanity. The church is for the world. Her mission will be fulfilled, not when she separates herself in lonely rapture from the doom of the race, and rises into a remote and selfish heaven, but when she draws the whole world with her into the light of God, and the knowledge of the Lord covers the earth as the waters cover the sea.—Henry Van Dyke.

The Solo:

The Hymn: "Saviour, Thy Dying Love," one verse.

The Prayer:

Gracious God, our Heavenly Father, help us to present our offerings unto the Lord (thee) in such a spirit that we may know by experience the truth of the words of the Lord Jesus when he said, "It is more blessed to give than to receive." Sanctify the offerings now presented in worship. May the gospel be preached the more widely and Christian helpfulness be extended the more generally because we know the joy of giving. We ask in the name of Him who gave Himself for us. Amen.—The Offertory.

The Benediction:

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of

God, and of His Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.—Book of Service, Methodist Episcopal.

* * *

Call to Worship:

Come into the sanctuary of the most high;
Come into the tabernacles of the Lord thy God;
Come thou before him and let thy soul be in silence, waiting, all hushed for God.

Sing: The Lord is in His Holy Temple.
Let us now wait before God in silent prayer:

The Invocation:

Almighty God, our Heavenly Father, wilt thou receive with tenderest understanding the worship of our hearts as we look to thee constantly for thy help and thy presence. Be thou our nearest companion and guide our footsteps into those of Jesus the Christ, our Lord and Master. Amen.

* * *

The Offertory:

The Sentence:
Has someone seen Christ in you today? Christian, look to your heart, I pray; The little things you have done or said—
Did they accord with the way you prayed?

And they that went before and they that followed cried, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest!—St. Mark.

The Solo:

The Hymn: "Saviour, Thy Dying Love," one verse.

The Prayer:

O Christ, our King, who long ago didst ask of men the ass's colt and wert gladly granted his use when Thy disciples said: "The Lord hath need of him"; grant that we may withhold nothing which may advance Thy kingdom. Be it our garments or only a palm branch, our money or life itself, let us hasten to pour out without reserve our full measure of devotion. May we crown Thee King in our worship of giving this Palm Sunday. O Lord of our lives, for Thy dear name's sake. Amen.—The Offertory.

* * *

The Benediction:

May the Lord of Heaven triumphantly enter each earnest and contrite heart and bring to each one his peace and his power. Amen.

"Never Man so Spake"*

By G. Campbell Morgan

The officers answered, Never man so spake. John 7:45.

THESE words are arresting from the fact that they were uttered by impartial and indifferent men after listening to Jesus. The boundaries of the story—and I have to say here again one would like to have read the whole thing—and if I had done so I would have begun at verse 32 and ended with verse 46. There you have the whole story.

Verse 32 begins thus: "The Pharisees heard that the people murmured such things concerning him." That is the general conversation going on about Jesus. Of course we are in the midst of his ministry here in this 7th chapter, and differing opinions were being expressed quite freely, some favorable, some hostile, and the Pharisees heard these conversations. And seeing that they heard these things the chief priests and Pharisees sent the officers to take him, that is arrest him. They saw whereunto this thing would really grow if permitted to go on; they certainly saw at that time the growing possibility of Jesus' attractiveness being felt, and they saw it. Determined to put a stop to it they sent officers to arrest him, take him.

The rulers sent down officers, that is the temple officers, the servants of the temple, to arrest Jesus, and they came, and evidently they had to wait a few minutes, and then perhaps waited a little longer, and then went back without him. I do not want to shock the religious sensibilities of everybody, but I never read that story without holy merriment. Went, and could not. Why? Because he arrested them. The masters asked, "Why did not you bring him?" and they got one answer: "Never man so spake."

First of all a statement like this demands an examination of his speech. Never man spake like this man. What was it he said?

Second, a statement like that calls for the comparison of what he did say with what others had said and were saying, because that is what they did. We never heard it like that. It was something different.

I

First of all we want to know what he said; then we want to put what he said

into comparison with others. When we have done those two things we are up against something else. Who is he? Who is it that speaks thus? To my younger brethren, get those three things, put them into order, and you have something to preach about for at least three months; I am only condensing this morning.

Now the first thing is an examination of the speech of Jesus. "Never man so spake;" and that statement might be applied to the whole teaching of Christ in view of the impression made upon the impartial and indifferent men. It would not be bad to take the whole teaching of Christ and examine it. It is impossible for us here and now, I do not propose to summarize the whole of it, but I think we may profitably ask what these men probably heard him say, that drove them to that conclusion, and paralyzed them so they could not arrest him, and went back without him, even though they were disobeying orders. What did he say? How do you know? There is nothing but what is here. There isn't very much, and yet there is very much.

Glancing down the page at verse 32 we read: "The Pharisees heard the multitude murmuring . . . and sent the officers to take him." Jesus therefore—mind that therefore. Of course it is a condensed narrative in many ways, but it means when the men arrived to arrest him he knew why they were there, and he therefore said and they heard him. Yet a little while am I with you, and I go unto him that sent me; you shall seek me and shall not find me, and where I

am ye cannot come. They heard him say that.

And then there seems to have been a careless sort of discussion. The Jews therefore said among themselves, whither is this man going we shall not find him, will he go unto the dispersed, among the Greeks to teach them? What is this word he is saying? You shall seek and shall not find me; where I am ye cannot come. Something he said raised the discussion, and I think I see those men standing there listening, and perhaps listening to the discussions.

Then he goes on: Now on that last day, the great day of the feast, Jesus stood and cried saying, keeping his eye on those men waiting to arrest him, and listening—"If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." That is what they heard.

Then John turns aside for a piece of interpretation. This spake he of the spirit which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified. That is the piece of interpretation.

Then he goes on with the narrative. Some of the multitudes when they heard these words began to talk again and said, of a truth this is a prophet. Others said this is the Christ. Some said the Christ comes out of Galilee, for hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was? So there rose a division in the multitude because of him. Some would have taken him, but no man would have laid hands on him. The officers therefore came to the chief priests and Pharisees, and they said, "Why didn't you bring him?" and they said, "Never man so spake."

According to that narrative, if we may accept it as sequence, it all happened right then and there. What had they heard him say? Only two things. I mean to say he spoke twice according to that; after the first discussion, and after the second discussion, so the words of Jesus were very few.

Take what he said here, and again don't forget the therefore. It was because those men were there he said this. Yet a little while am I with you . . . ye cannot come. We all read these words so often I cannot add anything to them. I can only ask you to listen to them as



*A "Northfield Pulpit" Contribution.

those men did. May I with all reverence, not improve upon the reading, but the thing they heard him say in another form?

He said in effect, I am here, here I am, but you cannot touch me, and I am going back to him that sent me; you cannot harm me nor reach me. That is putting it another way. I am not improving at all upon it, but I want to say the simple thing he said.

Again looking at the Bible, I began reading at verse 32, but go to verse 30 and listen. Then they sought to take him (earlier), but no man laid hands on him, because his hour was not yet come. And then the rulers thought it was no use, they had better get the thing done, so they sent the officers, and when the officers came they heard Jesus say what is expressed there: you cannot reach me, you cannot harm me, for as Livingstone said in the heart of darkest Africa, "My master is always a gentleman." And, whereas he was courteous, he was full of keen disdain for their hostility.

Notice in that first saying his terms refer to himself. He said I am with you, and I go unto him that sent me (mark is carefully) in effect, I am with you, I am here, but here because I am sent.

At your leisure go through the gospel of John specifically just for your folk, take a blue pencil and mark the places in John where Jesus speaks of himself as sent. You will find it in chapter 3 to begin with, and you find it in every chapter up to and including 17. It is not in 18 or 19, but is in 20. It is not after that, but all the way through it runs like the air of a great oratorio—sent, sent. He says in effect I am here because I am sent. His presence there was under divine authority.

And mark the next thing. I go unto him that sent me. I am here, but I am returning. There is a divine program; I am carrying out that divine program. He did not then say how he was going. The way is not revealed in that saying of Jesus, but the fact is declared as an arranged fact. Now listen to it.

I am here sent; I am going back to the Father. And then that stupendous word—even if you read in the Greek you may miss it. He said where I am ye cannot come. Not as they said afterward when they began discussing it—where I am going. Jesus did not say I am going somewhere where you cannot come. He said where I am ye cannot come. That arresting, eternal tense that has no past and no future. Where I am ye cannot come. His consciousness of the past and the future as the present, of the present as past as the future, or the future as behind. The future is always behind you. Work that out at your leisure.

Yes, but who talks that way? Where I am ye cannot come. That is all. That is the first thing they heard, and you may search in vain the sayings of man for anything like the revelation of eternal consciousness and cooperation that you will find in those apparently

simple words of Jesus. And those men heard it. He is evidently talking as one who on the earthly level is following a pathway, arranged in the heavenly places, talking of one who is not originally of the place where now he is. He was sent here. I came from elsewhere, talking of the fact that I am something is accomplished here, I will pass away, I will go, go back to the one who sent him. Where I am you cannot come. I am not surprised they went and said never man so spake. I am not surprised they could not lay hands on him, just listening to that bit.

Then the discussion went on roundabout, and suddenly, as I think, the voice of Jesus was heard again, and those men were still listening. Now what is he saying? If any man thirsteth let him come to me the drink, and he that believeth on me, as the Scripture hath said, out of his inner life shall flow rivers of living waters. What is this he is now saying? He is appealing to thirst, to unsatisfied burning desires in human life, and the very universality of it! If any man thirst, whether the thirst be temporary or eternal, but thirst that arises out of lack in any way, at any point, whether a deep spiritual necessity or not, if any man thirst. Universality of appeal.

Any man. Thirst. What? Let him come to me and drink. Universality of claim. O, my brother, sister, if you and I were not quite so familiar with these words. And most startling, using an old word in its old Latin sense, the audacity of this thing.

Go back if you like and merely look at that crowd gathered roundabout him in the city of Jerusalem, only remember when he looked at the crowd he did not see accidental, he saw essential humanity. Through that Jewish crowd he was looking down at humanity across the ages, including this gathering this morning, and he said if any man thirst let him come to me and drink. There was no need for thirst to remain unquenched; he can quench the thirst of humanity. He did not finish there.

He went on—he that believeth—he who hears this first call, individually accepts it, obeys it, trusts me—he that believeth, out of his inner life shall flow the rivers. He claimed that he stood there fulfilling the ancient predictions of Scripture of the day that was to come when rivers should flow making the desert live wherever they came, as the Scripture hath said. And he said those rivers flow out of the lives of those who have heard my call and obeyed it, their own thirst being quenched, through them the rivers will flow to others. If any man thirst let him come unto me and drink.

Now notice, what did those men hear him do? Challenge all human thirst and declare that he was able to quench it, reveal the source of life-giving rivers that flowing out should make the desert lose its desolateness and become fertile and blossom as the rose. Standing there he claimed that in him was that which will satisfy individual thirst, and create all such individuals into channels through whom the rivers shall flow to others.

These men down there to arrest him, held a consultation, looked at one another, and said "not on your life." Let us go back. They went back. The rulers said: "Why didn't you bring him?" Never man so spake. They had heard one who, if we will simply take

these illustrations, had spoken in terms that revealed an eternal consciousness, and claimed to have within him resources for meeting all individual need, quench all thirst, and all racial necessity, rivers of life.

II

To put the thing with brutal bluntness, Jesus said nothing new. Everything he said you will find in the Old Testament, but you did not know it was there until you heard Jesus say it. I mean you did not understand it. Jesus brought man the fact of the fatherhood of God. An old Hebrew singer knew that "like as a father pitieth his children." Go back into Hebrew life, look at a father, and you begin to wonder about pity sometimes, but when I come to Jesus I know. They had heard all, but never anything like this.

Confucius! Confucianism is not a religion. It was an ethical system which became religion. Confucius stands out as a remarkable man. Let him speak for a moment. He is speaking: "I am not one born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking knowledge there." That is splendid; it is honesty; it is fine. Now let Jesus speak: To this end have I been born, and to this end came I into the world that I should bear witness unto the truth. You see the contrast?

Buddha! That wonderful figure who offered to men at last as an ultimate Nirvana the loss of personality in deity. Christ offered to men age abiding life individually and personally. That is inadequate, but I think it illuminates.

Going into the realm of philosophy listen to Socrates, that great, great soul I am looking forward to meeting in heaven, for I am sure I shall. He walked in the light he had. Some of you look surprised. Where do you think he is, in hell? I am sorry for you if you do. Listen to him, what is he saying? He proclaimed himself the great agnostic. Here is one sentence; he said: I know nothing. Now listen to Jesus: I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.

Listen to Plato. I am giving you his words: "We will wait for one, be he God or an inspired man, to instruct us in our religious duties, and not wholly to take away the darkness from our eyes." That is great; we will wait. It is all Plato could say. Listen to Jesus: "The words that I have spoken to you; they are spirit and they will live." That is all we can do. Comparative religion is a great study, only I hope you have your right teacher.

Professor Elias Compton of Worcester a number of years ago said, "It is a unique fact that the growth of human knowledge for 2,000 years in the sense of ethics and sociology has found nothing in the teaching of Jesus that it has to discount." Think it through. Never man spake like this man. So I come to the last inquiry, a statement by such indifferent men. What did he here say? And now we end.

Who was he; who is this speaker? Again let me ask you not to be too startled; very well, I am standing in the presence of the great egoist. I told you not to be startled. But the simple meaning of egoist is self-sufficiency, and conscious self-sufficiency. Look it up. I have consulted the great Oxford dictionary, the Century, and every great

dictionary, and I found this. It is arresting that all lexicographers define egoist as in some measure reprehensible. You are quite right, and yet I use it, and I find it all through the teaching of Jesus, but you cannot ever feel it is reprehensible. His conscious self-sufficiency is revealed in all the words we have glanced at this morning. You have it in all the teaching, and there are certain general characteristics I might talk about at length.

First of all, the universality of his note. He never superscribed an audience by describing them by formal address. Take the great discourses and discussions of Jesus; he never said my dear friends; he never said fathers and brethren; he never superscribed an audience as Paul did. Take his speeches. Whenever he addressed himself to crowds there was always an oracular note. He began speaking truth to listening humanity.

Again you cannot find in all the recorded words of Jesus anything of the nature of the suggestion of something hypothetical. We listen to sermons, and whether you listen to me or anyone else, I will guarantee you will not hear us long before you hear us say something like this: "It is reasonable to suppose." Or presently we will say "in my judgment," or "as far as we can see." You go through the teaching of Jesus, and there is not a phrase ever fell from his lips that falls into that category—hypothetical.

What is the inevitable conclusion of the whole business? As I see it, it is when these men said what they did. In all probability they said something more than they meant. When they said never man spake like this they might have laid emphasis upon their second word: Never man spake like this. It isn't the speech of a man. Go back in your chapter, to verse 15 and listen: The Jews therefore marvelled saying, How knoweth this man letters, how has he the accent of the school man, never having learned? (So they thought.) How do you account for the knowledge, the evident knowledge of the man? The academic note—how does this man get his letters?

What did he say? My teaching was not mine, but him that sent me. That is the answer. Never man spake like this. Never mere man spake like this. You are brought into the presence of the person of Christ, and by that opinion of impartial and indifferent men you consider and you agree with them, and you find out at last that you are listening to the voice of God whenever he speaks.

Be not afraid for little grace; Christ soweth his living seed, and he will not lose his seed: if he have the guiding of my stock and state it shall not miscarry. Our spoiled works, losses, deadness, coldness, wretchedness are the ground upon which the Good Husbandman laboreth.—*Samuel Rutherford.*

All creatures else a time of love possess, Man only clogs with care his happiness, And while he should enjoy his part of bliss, With thoughts of what may be, destroys what is.—*Dryden.*

Men will talk of little things and great things, as if they knew what things were little and what things were great!—*Philips Brooks.*

Waukegan Puts on a Practical Go-To-Church Campaign

By Fred Baldus

FOR years the leadership of the forty churches in Waukegan, Illinois has tried single handed to encourage church attendance through the limited means at their disposal with ordinary success. Three years ago the ministers of this community tackled the problem collectively and as a result have attracted the attention of many Protestant communities who have sought to set up the same programs.

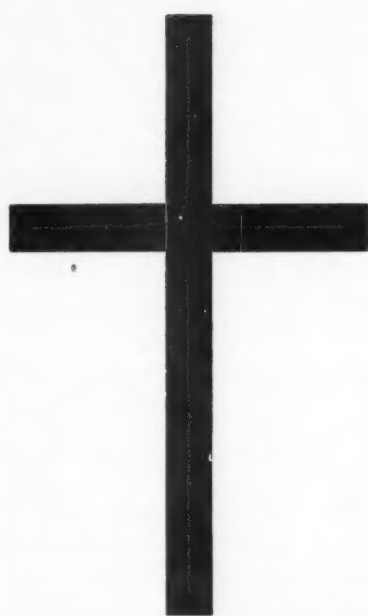
After surveying the methods which are usually followed in such a movement the association agreed to try something new and more difficult. They had twelve thousand large blue crosses printed on a stiff card (8x12) with the words Go-To-Church put under the cross. These cards were distributed to each home in the city with a request that they be placed in the window facing the street and left there until after Easter. Professional distributors were employed to do this

work. Within two days almost every store and shop, mansion and cottage had the sign of the Cross in the window and the invitation to Go-To-Church could be seen from the street.

But the public had been prepared for this. For weeks the ministers had been telling the congregations what was about to happen. The local newspaper was sought and the evening before the cards were delivered the paper carried a front page story urging cooperation regardless of creed or faith. A large cross also largely covered the second page urging all to place the card in the windows and to cooperate in Going to Church. A special committee prepared weekly articles about the campaign and each church, through their own bulletins kept the matter before the people. Most of the churches participating had their morning congregations register and one pastor offered a prize for perfect attendance during this period. Each Church carried on an intensive program of evangelism according to their own choosing. A three hour service on Good Friday was held in a down-town church with all of the ministers cooperating and the local choirs rendering the music attracted capacity audiences during the entire period.

The entire movement culminated in a great Easter service that caused two of the larger churches to seek the theatres to take care of the increased crowds. Other smaller churches boasted of the largest attendance in their histories. Hundreds joined the church at this period. One church was successful in lifting an indebtedness largely due to the increased attendance and the fine spirit which came as a result of this campaign.

Last year as a special feature of the distribution of the crosses a broadcasting truck was employed which went up and down the streets in the vicinity where the cards were being given out announcing the purpose of the cards and urging cooperation. Between the announcements the great hymns of the church were played. As a result of this added feature the first Sunday witnessed the largest attendance of the three years campaign.



Go-To-Church

This card is being used in connection with the All-Waukegan-North Chicago Pre-Easter Go-To-Church Movement. Please hang this "Sign of the Cross" up in your window and leave until Easter.

• MINISTERS' EXCHANGE •

FOR a number of years *Church Management* has conducted through the spring months of the year what it calls the "Minister's Vacation Exchange." The popularity of the department has been somewhat due to financial conditions which has made it difficult for many churches to pay supply preachers during the minister's vacation. Under our plan two ministers, living in different parts of the country, simply agree to exchange houses and pulpits for a few weeks. It is agreed that the work shall be as light as possible. Perhaps the visiting minister will have a sermon on Sunday. Then the week days can be spent in recreation of any suitable kind.

Hundreds of ministers have made satisfactory vacation exchanges in the

past. Many will take advantage of this department in 1935. Send us your request written in the form of a classified advertisement. Make it as brief and concise as possible. Sign your name and give your address. Blind advertisements cannot be used. Then let us have it at the earliest possible date. The following is the proper style for this departments.

Portland, Maine. Methodist Church. 500 members. Desire to exchange pulpit and parsonage for the month of July with some minister in or near Chicago, Illinois. Small honorarium. One service. **George Frick, 234 Barr St., Portland, Maine.**

Address your items to "Ministers' Vacation Exchange," *Church Management*, Auditorium Building, Cleveland, Ohio.

Sermons for the Year

THE following list is of sermon topics announced by Finley Keech, minister of the First Baptist Church, Rahway, New Jersey for the year of 1934-1935. They were announced in advance in the *Ko-Yin*, published by the Young Peoples' Council of the Church.

OUR WORSHIP SERVICES FOR 1934

The careful reader will note the following outlines as the program is studied:

1. The communion meditations are on the "Lord's Prayer" given on the first Sunday morning of each month;

2. The series of four "Hymn Sings" in September, November, February and May;

3. The series of messages on "Adventuring With Thought" during the morning services of October and November;

4. The Sunday evening "Conference on the American Home" for November "Fireside Sermons" given heretofore; and December, taking the place of our

5. The "Conference on World Relations" for all the services in January, instead of our "School of Understanding," as held heretofore;

6. The Five-Fold Easter Program beginning March 17th, with messages and program leading up to Easter Sunday.

Sept. 8-11 a.m. "Think Magnificently of God!" (Communion)

16-11 a.m. "The Personal Touch in the Teachings of Jesus"

23-11 a.m. "Live It Through!" (Rally Sunday)

8 p.m. "The Optimism of Jesus"

30-11 a.m. "Adventuring with Thought"

8 p.m. Hymn Sing: "Crusading Hymns Through 1900 Years"

Oct. 7-11 a.m. "Man's Heritage" (Communion)

8 p.m. "Who Would Go Back?"

14-11 a.m. "We are Thinking About Worship"

8 p.m. "Will War Bring Back Prosperity?"

21-11 a.m. "We are Thinking About Prayer"

8 p.m. "Will the Automobile Kill Recovery?"

28-11 a.m. "We are Thinking About Salvation"

8 p.m. "Shall We Legalize Lotteries?"

Nov. 4-11 a.m. "The Kingdom is Coming" (Communion)

8 p.m. "The Changing American Home"

11-11 a.m. "We are Thinking About Sunday"

8 p.m. Special Armistice Day Program.

18-11 a.m. "We are Thinking About Immortality"

8 p.m. "The Church Facing the Changing Home"

25-11 a.m. "We are Thinking About the Cross"

8 p.m. Hymn Sing: "Singing Youth of the World"

Dec. 2-11 a.m. "The Bread of Life" (Communion)

8 p.m. "Parents Facing the Changing Home"

9-11 a.m. Rev. Benjamin L. Crue, of Windham, Vt.

8 p.m. "Youth Facing the Changing Home"

16-11 a.m. "Spiritual Dimensions"

8 p.m. "Christ Facing the Changing Home"

23-11 a.m. "You can Choose Your Christmas"

8 p.m. Church School Christmas Program.

30-11 a.m. "Still Fumbling Forward"

8 p.m. "The Death of Pollyanna" (New Year's Message)

Jan. 6-11 a.m. "Courage for 1935!"

8 p.m. Twilight Communion Service: "As We Forgive. . ."

13-11 a.m. "Living Everywhere"

8 p.m. Special address by outside speaker

20-11 a.m. "The Purpose of Life"

8 p.m. Special address by outside speaker.

27-11 a.m. "Measurably Christian"

8 p.m. Play presented by M. & S. Society.

Feb. 3-11 a.m. "Sensing Our Responsibilities" (Communion)

8 p.m. Sing: "America Yesterday, Today and Tomorrow"

10-11 a.m. "The Imperative Mood"

8 p.m. "Three Jagged Epithets"

17-11 a.m. "This Other Bulwark"

8 p.m. "Noon-Day Sunset"

24-11 a.m. "Playing Nathan"

8 p.m. "The Cult of the Latest Thing"

March 3-11 a.m. "Away From Sin" (Communion)

8 p.m. "Pronouns Tell!"

10-11 a.m. "New Masteries for the New Day"

8 p.m. "Hoarded Friendship"

17-11 a.m. "Wholehearted Christianity"

8 p.m. "Small Things We Hide Behind"

24-11 a.m. "Christianity as Alchemy"

8 p.m. "Spiritual Poison"

31-11 a.m. "Christianity as Strength"

8 p.m. "Six Fertile Fields"

April 7-11 a.m. "Life's Finest Ascription" (Communion)

8 p.m. "Good Sense and Spiritual Insight"

14-11 a.m. "Christianity as a Quest"

8 p.m. Palm Sunday Musicale

21-11 a.m. Easter: "The Power of His Resurrection"

8 p.m. Candle-light Communion Service, Easter Music.

28-11 a.m. General Exchange of Rahway Pulpits

8 p.m. "Another Lost Crusade?"

May 5-11 a.m. "Reversing Christ's Suggestion" (Communion)

- 8 p.m. "The Changing Cavalcade" (Youth Night)
- 12—11 a.m. "The Fruits of the Spirit" (Mothers' Day)
- 8 p.m. "The Glory of the Imperfect"
- 19—11 a.m. "The Secret of Indispensability"
- 8 p.m. Hymn Sing. "The Singing World of Nature"
- 26—11 a.m. "Our Sacred Trust" (Memorial Day)
- 8 p.m. "God is Not Marching"
- June 2—11 a.m. "The Secret Burden" (Communion)
- 9—11 a.m. Children's Day.
- 16—11 a.m. "Character is Conquered Territory"
- 23—11 a.m. "The Five Fold Wisdom"
- 30—11 a.m. Promotion Day for the Church School.
- July 7—11 a.m. "The Art of Blotting" (Communion)
- 14—11 a.m. "A Trinity of Affirmations"

Summing Up

(Continued from page 284)

for a season from the clamant telephone, from the petty details of organization, and find his soul attuned to the Highest. If Moses had need to climb the mount, if our Lord Himself, rising a great while before day, thus sought to commune with His Father, how much more do we need that definite approach. In this way, "knowledge grows from more to more." The annoyances and distractions of our calling fall into perspective. World-weary eyes catch new glimpses of the heavenly. Jaded energies are refreshed. The strident voices of mankind are hushed. And the soul hears the still, small voice of God.

Given these times of withdrawal, with their readjustment and realignment to the divine will, and a baptism of power shall quicken us in every fibre of our being. A new passion for righteousness, a new zeal to serve men, a new power to proclaim the unsearchable riches of Christ, shall be mediated to us through the Holy Spirit.

We believe that this is the most urgent need of our present-day ministry. Give us men of prophetic fire, with the shepherd instinct for the flock, with the keenness and devotion of the business man, and not only will the Church recover its ancient glories, but also the Gospel will be proved again to be the power of God unto salvation.

The brave do never shun the light;
Just are their thoughts, and open are
their tempers
Truly without disguise they love and
hate;
Still are they found in the fair face of
day
And heav'n and men are judges of their
actions. . . . —Rowe.

Small causes are sufficient to make a man uneasy, when great ones are not in the way; for want of a block he will stumble at a straw.—Swift.

Holy Thursday Communion by Candle Light

This program was used at the Lakewood Congregational Church, Lakewood, Ohio, of which Roy E. Bowers is the pastor.

WORSHIP

Organ Meditation: The Good Friday Music from Parsifal, in the spirit of Jesus' words, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth . . . He shall teach you all things . . . Peace I leave with you . . . Let not your heart be troubled, neither let it be afraid."

We shall sing, unannounced and remaining seated, Hymn No. 26, "Abide with me," omitting the fourth stanza; after which let us together offer the

Prayer of the Veil: O God, who by thy dear Son hast consecrated for us a new and living way into the holy place through the veil of His flesh; grant unto us the assurance of Thy mercy, and sanctify us by Thy heavenly grace, that we, approaching with pure heart and undefiled conscience, may offer unto Thee a sacrifice in righteousness, and duly celebrate Thy holy mysteries, to the glory of Thy Name, through Jesus Christ our Lord. (Choral Amen.)

Responsive Reading:

The Choir will sing "God so loved the World" from Stainer's "Crucifixion."

THE COVENANT

The Covenant of Church Membership.

After the Covenant, while the right hand of fellowship is given, let all sing, unannounced,

Hymn, "Blest be the tie that binds."

Prayer: Defend, O Lord, these Thy Servants with Thy heavenly grace; that they may continue Thine forever; and daily increase in Thy Holy Spirit more and more, until they come unto Thy everlasting kingdom.

Benediction (Choral Amen).

THE LORD'S SUPPER

The Invitation to the Lord's Table:

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with reverence, faith and thanksgiving, and take the Supper of the Lord to your comfort. Hear what comfortable words our Savior Christ saith unto all who truly turn to Him: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

The Communion Prayer—Let us together pray:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love thee and worthily magnify Thy Holy Name; through Christ our Lord.

(Choral Amen).

The Lord's Supper: As the Deacons return to the Table the first time, a voice will sing an ancient hymn, "Drop, drop, slow tears." As they return the second time, let us sing the first, second and last stanzas of "When I survey the wondrous Cross."

After the Supper, Jesus and the Disciples sang a hymn. Let us likewise sing, remaining seated,

Hymn, "Jesus, and shall it ever be."

IN TENEBRIS

The Story of Gethsemane will be partly read, partly sung by the Choir from Stainer's music.

The Story will be finished, while, one by one, the candles will be extinguished, signifying the flight of the disciples. One candle only will remain burning, signifying the final victory of the soul of Jesus over all enemies, even the last enemy, Death.

Prayer, Organ and voices breathing Amen, followed by a moment of silence.

The Benediction and Response:

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. Make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

[Let all remain seated until the lights come on.]

A Quiver of Verse

INTO THE MORNING

"Seek him . . . that turneth the shadow of death into the morning." Amos 5:8.

I sought Him
That turneth the shadow of death
Into the morning.
And out of early hours I came to see
The truth of that Light that lifted me.

I sought Him
That turneth the shadow of death
Into the morning.
And from bird and stream and sky and soul
Christ's hope of life must be my goal.

I sought Him
That turneth the shadow of death
Into the morning.
And through the maze of anxious hours
of grief
Came Christ's own Faith into my belief.

And now
I live in Him, whose life to me
Is but one long path to eternity.
With Light aglow, and Hope made whole
I put my Faith into His soul.
I sought Him—and found Him,
That turneth the shadow of death
Into the morning.

Raymond Hunter Brown.

I AM YOUR SANCTUARY

I stand serene beside the struggling marts
Of trade and towering temples, built to greed,
Where dazzling gold rates more than human need.
I plumb the bitter depths of human hearts,
Where cruel, deadening service for gain and power
And self have made life cheap and things the goal,
Where flesh has stilled the music of the soul,
And bid you sit with God an hour.

I woe you in to lift your sense of worth,
To give you vision, fill your soul with life,
Reveal the Christlike God who walks on earth
With anguish in his eyes from human strife.
I send you forth in love, his truth to carry,
His life to live.
I am your sanctuary.

Walter Lyman French.

THE CHANCEL

The Chancel, quiet, dim and deep,
And there an altar high,
Rich in its carvings of mellowed wood
Its cross points to the sky.

No rare old tapestries of woven gold
Adorn this holy place,
But shadows broken here and there
Make an altar-cloth of lace.

A solemn beauty here is seen,
And voices never raised,
But when its priestly servants chant
Their hymns of prayer and praise.

All quiet is this holy place,
Love's incense seems to fill
The Chancel, where the Master waits
To bid us do his will.

The Chancel, quiet, dim and deep.
And there an altar high,
Rich in its carvings of mellowed wood,
Its cross points to the sky.

Laura Elizabeth Duerstein.

A LITTLE THING

Upon a woe-filled earth there came
A little thing that none could name;
Yet soon in radiance it burned,
And deserts blossomed where it turned,
In iron masks it forged a smile.
And hate-torn nations paused awhile,
And shameless greed felt once dismayed,
And hearts were warmed that knew not love.

Then out beyond the earth it rayed
To where the furthest worlds above,
Deep-hid in Time, whirl yet unwrought:

They felt its urge, and gleamed more bright.

The watching angels sang its might.
Be glad! It was a kindly thought.

V. P. Underwood.

BUILDING A TEMPLE

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said, as they saw its beauty,
"It shall never know decay.
Great is thy skill, O builder:
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,

Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

(Author Unknown.)

MORE THAN CHRISTMAS BASKETS

We are giving this Christmas plan in the spring thinking that the same idea might apply to the Easter programs of many churches. St. Luke Evangelical Church of Louisville, Kentucky, Henry C. Kock, pastor, felt that the distribution of Christmas baskets did not go far enough. He wished to share some of the Christmas spirit, found in his church, with those on the relief rolls.

The Christmas program was to be given on Sunday afternoon at 4:30. The cast agreed to repeat the entertainments at 7:30 if there was a group interested in it. So plans were made to invite those, near the church, who were on the relief rolls to be the church guests for the second performance. The supervisor of Family Service Organization and also the supervisor of the Municipal Relief were appealed to. They were in sympathy with the plan and were glad to provide the names of families to be invited. The invitations were given both through the mail and personal calls. As the result 350 guests came for the second presentation.

The program was carried through as a project of the young people of the church and the calls of invitation were made by them.

A Holy Thursday Communion

This service was used at the Central Christian Church, Warren, Ohio, of which Charles B. Tupper is the minister.

Organ Prelude—MeditationBatiste

PRAISE

O Worship the King

Invocation and Lord's Prayer
We Believe (In Unison)
The Nazareth Shop

ASPIRATION

We Would See Jesus

The Old Testament Lesson (Responsively)

CONTRITION

Beneath the Cross of Jesus

A Ballad of the TreesSidney Lanier
In the GardenJ. B. S. Monsell
L'EnvoiF. L. Knowles

PRAYER

THE MINISTER

COMMUNION

Bread of the World

The New Testament LessonLuke 22: 14-19

Thanks for the Loaf
Thanks for the Cup

PARTAKING OF THE EMBLEMS

TRIUMPH

In the Cross of Christ I Glory

Benediction

Organ Postlude—AntienneBatiste

The Artist in the Soul

By Thomas Adams, Reformed Church, Alexandria Bay, New York

Let the beauty of the Lord our God be upon us.—Psalm 90:17.

THIS past week I have walked with beauty. Very gently he has taken me by the hand and shown me the glory of his presence in sun and sky and field and river, and has left behind an ache in my soul from which I hope I never shall recover. This past week I saw beauty in a thousand red-winged black birds that flung themselves across a field only to rise in hilarious flight at my coming. I saw beauty in a crescent moon that hung high in the heavens, etched against a sky stung with stars. I saw beauty this past week in a river that struggled to throw back the colors of a sunset that faded behind a castle tower. I walked with beauty as I saw him move a mother to tears while we knelt in prayer for her beloved. Oh, I have walked with beauty this past week so that I can say with Margaret Watkins,

Today I held high mass upon a hill
Where pines were dark, and skies
above were blue,
And I the only worshipper. How true
The note of a wood-thrush came to
my ear!
"The choir," I thought, and then as I
looked up
I saw the candles on the pine tree
near.
I pressed ripe berry juice and took the
cup
Of sacrament and drank. I purged
my soul
Of self in the clear running brook
near by,
And made of it an offering, burnt and
whole
On moss grown altar. Then I prayed
that I
Go to my tasks again, remembering
My hour of worship on a pine-blown
hill.

How we do hunger and thirst for the Sacrament of Beauty! It is one of the things by which man really lives. Deep in all of us there is the artist that responds to and craves the beautiful. And unless we find it life languishes, and death loses its terror. It may appear to us in many forms, this quality called beauty—in speech, voice, face, vision, dream, thought—it may show itself in nature, in music, painting, sculpture, in the face of a child or the heart of a saint. Wherever we find it, we find one of life's best treasures and most ennobling experiences. Therefore in hours

of sorrow, of gloom, of fatigue, of weakness or of discouragement, we turn to this shrine for rest and hope and comfort and strength. And always we come away refreshed beyond words. Such hunger for beauty is the possession of all races of men. From primitive times men have patronized the arts and have burned incense before the altar of beauty. It may have expressed itself in crude charcoal drawings upon the walls of the cave, or in the monotonous beating of the tom toms or in the rituals of the dance and the feast, nevertheless, it was man's inherent love of beauty that prompted these things, and that inherent love has come down to this day.

What a blessed boon to this disillusioned world are the things of beauty! What would we do in such a dark hour were it not for the priceless comfort of loveliness! We hear much these days concerning those who have lost everything, by which we mean their money. Some do lose everything when they lose their money—that is all they ever owned—and when it is gone, they wish to die. What a pity! But there are others whose greatest possession is not money, but the ability to find beauty in simple things, and finding it, find life's best joy. These are they who can sing with Lucy Larcom,

I do not own an inch of land,
But all I see is mine—
The orchards and the mowing fields,
The lawns and gardens fine.
The winds my tax-collectors are,
They bring me tithes divine—
Wild scents and subtle essences,
A tribute rare and free;
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity—
A little strip of sea.

What an epic is the story of those lovers of beauty who, despising health and home and comfort and prosperity have toiled in garrets and eaten dry bread and suffered the gibes and ridicule of their friends and enemies! For art's sake they alienated themselves from the society of men and home and country that they might toil affectionately upon the magnum opus into which they literally poured their life blood. But think what benefactors they have been to the race! To catch a gorgeous sunset and fasten it upon a canvass for all time as Turner did, to trace the soft outlines of a well-loved face and keep that portrait against the day of death, as Whistler did of his mother, to carve in marble the noble lineaments of a great man as Daniel Chester French did of Lincoln, to transpose into a musical score the rhapsody of a soul lost in melodic meditation and produce a Moonlight Sonata as Beethoven did—what is there that gives greater delight to successive generations?

Here is a friend who confessed the other day that once in girlhood she saw the original painting of "The Angelus" by Millet, and throughout the years her soul has fed upon the memory of that hour. The other night in Syracuse a throng of music-lovers listened to Paderewski. Think of a man who for two hours can lift an audience of two thousand people out of their jaded sensibilities and transport them by the magic of music into a realm of mystical rapture where speech is dumb and language inarticulate—into a realm where the soul can henceforth say, "I have seen!" Think of all the beautiful things the centuries have given us and to which we may repair again and again with never the possibility of exhausting their beauty!—plays by Shakespeare, poems by Milton, essays by Bacon, paintings by Raphael, statues by Michael Angelo, oratorios by Bach, operas by Wagner, architecture by Christopher Wren. These works of beauty never tire of our patron-



Easter Ideas



383-384

THE RESURRECTION scene illustrates the new lithographed service announcements and bulletin blanks suggested for Easter, 1935. These attractive folders, decorated in two colors, will add to the appeal of your special service.

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age, and they never fail to inspire all who come with worshipful hearts.

World Is Vibrant With Beauty

Dear friends, we live in a world that is vibrant with beauty, where "every prospect pleases, and only man is vile." What vandalisms we have inflicted on the things of natural beauty! One of the inescapable indictments against war is the fact that always war destroys things of priceless beauty and worth—cathedrals, stained glass, statues, tapestries, ornaments, homes, public buildings, villages, cities, country-side. What hellish devastation war leaves in its wake! And if war misses much, commercialism comes in to make up the lack. How we have spoiled these places of natural beauty by our hideous signs advertising this and that and the other thing! Is it any wonder that lovers of real beauty long to get away to some virgin shore or forest or plain? God is the great artist and wherever the touch of His hand is unmarred by human greed or cruelty or lust, there we find that which ravishes the soul.

Soon the beauty of Spring will spread itself before us in all its verdant loveliness. Already the robins have returned and the blue-birds. Soon the arbutus will be found and the crocuses, and one morning we shall waken to find the buds peeping in the garden, and on the ground a virgin rug all newly woven. God pity the man who in these days when the sun lays a friendly hand upon the shoulder, and when the call of mating birds will be heard, and when every hillside and bush proclaims that winter is past—God pity the man who does not stir to pay homage to such lovely things of nature.

But after we have paid our tribute to beautiful things, and after we have quickened the artist within the soul it will be well to remember that the highest and holiest beauty is not what we find expressed in sunsets or sunshine, or birds or flowers or painting or music or marble, but rather what we find expressed in human hearts. The finest of all the fine arts lies in the realm of character and noble living. To paint, to act, to sing, to write, to carve, to build, to compose—these are all wonderful indeed, and they are benefactors who have thus wrought for the delectation of mankind. But all of these do not compare with those other artists who have taught us how to live—whose lives have been the incarnation of poetry and music and rhythm and harmony and color and perspective and truth and form and faith—those whose lives have awakened in others a love of the good and the true and the beautiful. They indeed are the great artists, surpassing Angelo and Titian and Giotto. Men like St. Paul and Augustine and St. Francis and Bunyan and Livingstone and Lincoln and Schweitzer and Kagawa and Gandhi, and women like Florence Nightingale and Frances Willard and Elizabeth Barrett and Jane Addams—these are they who have taught us how to follow after the beauty of truth and gentleness and purity and humility and service and love. Think of a man like Livingstone carving a continent for God, for the health and the hope and the salvation of the black man! Think of a

man like Grenfell putting poetry and beauty and health and happiness into the bleak dreariness of that desolate Labrador coast! And think of the gentle Albert Schweitzer there in the Lambarene hospital making atonement for the wrongs long since inflicted upon our negro brethren! What can possibly be more beautiful than a beautiful soul?—a Lincoln championing the cause of three million slaves, or Gandhi championing the cause of sixty million outcasts!

Jesus the Artist Supreme

And therein lies the greatness of Jesus. He was not an artist with the brush or the chisel or the pen, but He was an artist supreme with the soul. He was the "chiefest among ten thousand and the altogether lovely one" in whose heart and life there was no spot or blemish. It is said of Leopold Stowkowski that not only is he a great musician and a great conductor, but that as a conductor he is able with his baton to inspire every musician in the orchestra to do his ultra best. What Stowkowski does with an orchestra Jesus does with individuals. He stands before us clothed in the beauty of holiness and He waves His baton and under the magic of His person we become transformed into a glory of life and love we never dreamed we could achieve. Do you know of any character in history that has inspired so great love and service and sacrifice as Jesus? Think of the countless number that have caught the glow and the glory of His beauty and have under that stimulus become beautiful themselves. John Bunyan, John B. Gough, Jerry McCauley, Sam Hadley, these and others who indulged every appetite, committed every sin, and sunk to the lowest depths, were men who were raised from those depths to achieve beautiful characters and leave behind blessed memories. Think of these great artists again whose names we have already mentioned, these painters, sculptors, musicians, poets, dramatists. Think of the part Jesus has played in the work of these masters. He and His life and deeds has been the inspiration and the theme of their masterpieces. Take out of literature and art all the things which Jesus has inspired, and the best is lost. In all the art galleries there is nothing that excels Da Vinci's "The Last Supper," or Rubens' "Descent from the Cross," or Michael Angelo's "The Last Judgment," or "The Holy Family" by Murillo. And not otherwise is it with the best in literature. What can compare with "Pilgrim's Progress" or "Paradise Lost" or "The Divine Comedy"? And were not these all Christ-inspired?

But you and I shall never write great poetry or paint great pictures or compose great symphonies. That may be so, but there is one thing we can do. We can still be great artists in a realm that transcends even Angelo and Giotto and all the rest, and that I repeat is the realm of character. And to this end there is no one in all the world who can help us like the Son of God. If the sight of ruined cathedrals and devastated towns caused by the war brings tears to a man's eyes, what shall we say of the devastation wrought in the hearts of men by selfishness and sin? I am sure there is nothing that gives God greater sorrow than to see His children wantonly polluting the beautiful things of the soul by sin. It must have been the horror of

(Now turn to page 296)

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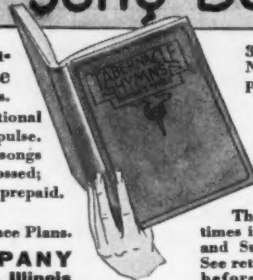


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THIS PLAN PROMOTES CHURCH SCHOOL ATTENDANCE

One of the main elements in any system of religious education is the amount of instruction given to the pupils. The ordinary church school, with approximately only twenty-six hours of teaching each year at best, is much diminished in effectiveness by occasional absence of the pupils. Any means by which the attendance of the scholar is increased in amount is therefore a vital factor in the success of the school.

The First Presbyterian Sunday-school of Harrison, Ohio, has worked out a system over the last eleven years which has immensely increased the regularity of attendance of a large number of scholars. So efficiently has this system worked that at the close of 1934 a total of thirty-one scholars had not missed a Sunday during the year, out of a weekly average attendance of one hundred and twenty. In 1933 no fewer than forty-three had been present every Sunday during the year. No excuse for absence is accepted, the scholar must be present at Sunday-school, or his record is not counted as perfect, no matter what reason has kept him away.

The continuance of the system over the eleven years has resulted in some splendid records of attendance. One young lady has not missed for eleven years, five have not missed for ten years, three for nine years, and four for eight years. The usual extreme drop in total attendance on rainy days or during hot weather, has been eliminated. Scholars seeking to attain the honor roll will go to extreme lengths to be at Sunday-

WHO WROTE SERMON . . . X . . .

. . . . See April Issue of Church Management

The Artist

(Continued from page 294)

this sight that caused the Master to utter those terrible words concerning those who defile the heart of a child. "Whoso causeth one of these little ones to stumble,"—that is to say, whoso destroys this thing of beauty called the soul of a little child,—it were better for him if he had never been born."

Thus Jesus comes to us, we who still hunger for beauty but have desecrated many of the holy places—He comes to us if we let Him, and He restores to us the lost radiance we once possessed. He restores these broken cathedrals in which we once worshipped, and He repairs these shrines before which we once bowed in childhood, and He gives us back these priceless treasures called humility and courage and faith and loyalty and love. He gives us back the artist we lost, or as the Psalmist says, "He restoreth my soul." And having done that He bids us go out in His name and manifest the beauty of a blameless life before the world. To make, not beautiful poems or sermons or pictures so much, but beautiful lives, beautiful men and women and boys and girls—beautiful villages and towns and cities

and civilizations, to make everything beautiful for love and truth and laughter and liberty.

The other evening we sat behind a little chap of four years, a lad with a face as beautiful as a flower. But we noticed signs of rouge on his cheeks and penciling over the eyebrows and we wondered that a mother should do that to a little boy, until we discovered he was to be in the play that was to be given, and then we forgave the mother her pride in trying to defend the boy's face against the glare of the foot-lights. Then we thought of those mothers whose pride in their children's beauty runs deeper than the skin,—mothers who in preparing to send children out upon the world's stage look deeply into their hearts to see that everything is clean and beautiful. That is what Jesus will do for us if we let Him, and that is what He will help us do for our children and for our community if we will. For we may not all be painters or poets or sculptors or musicians, but we are, all of us, actors, living our lives upon the world's stage. See to it you live it beautifully and well, lest the artist in you die, and you bring disappointment to those who sit in the audience and watch you play your part. "Let the beauty of the Lord our God be upon us."

school. One little girl who was suffering from a fractured leg had her father carry her to Sunday-school. Others have planned trips in such a way that they could attend, vacations are so arranged that attendance is not interfered with and every effort is put forth that records may not be spoiled. Attendance at other Sunday-schools is counted.

The system is very simple. For one year's perfect attendance a leather covered New Testament is awarded. For two year's attendance the award is a Bible. Subsequent years are recognized with awards of books of good quality. For several years an honor roll was posted upon the wall, and occasionally the names of those who have attained perfect records during a half-year period are thus made public. One year a group picture was made, and doubtless this could be adopted as an annual and valuable feature of the plan. The Cincinnati Enquirer published the picture with an account of the history of the system in the Sunday-school. The principal element of success in the plan is its continuance year after year. The cost is more than met by increased offerings over the year and the much greater interest in the Sunday-school is abundant compensation for the money invested.

A Country Church in the City

By H. L. Williams

WENT over a few nights ago to spend a Sunday evening with the "Country Church" of Lakewood, Ohio. This church holds a service on the third Sunday evening of each month. It is a part of the Community Presbyterian Church of which Frank H. Nelson is the minister. It recognizes its indebtedness to the Country Church of Hollywood conducted by Josiah Hopkins but there are many things new in the Lakewood plan.

I reached the church at about seven-thirty, the hour of worship. The seats were all taken and I was given a rocking chair near the pulpit platform. At that I was more fortunate than some late comers. They were forced to go into the

Parker Club. I think that when you explain one you explain the other.

But other people were interested. The little church was filled the first night. And the meetings have been growing in attendance. If an evening service, of the conventional type, were conducted in the main church I doubt if there would be fifty people in attendance. I live in the community and am familiar with it. But this country church idea gets a big reception. Just what is the pulling power?

Of course, the effort is to reproduce a country church service of a generation ago. Choir selections, greetings, friendships of the country church are stressed. Some times the sermon has been the actual reproduction of a published ser-



The Hilliard Corners Choir

other building and get the reception via an amplifying system. I doubt if much atmosphere can be transmitted by any amplifying system.

The Community Presbyterian Church of Lakewood is well set up for this country church idea. It has at the rear of its uncompleted brick structure the old wooden building which was brought to the site as a temporary church. It is a small, one storied structure which will seat about one hundred and fifty people. This makes a splendid beginning for the idea. A platform is at one end for the pulpit. A reed organ has been acquired for the choir. The church invested in some books which had an abundance of the old time revival hymns. Then kerosene lamps were hung to take the place of the electric ones. A lantern hangs over the church entrance. So the atmosphere of the ancient rural church was pretty well secured. The church is seeking a bell which will add to the picture and call the worshippers through the quiet Sunday evenings at Lakewood.

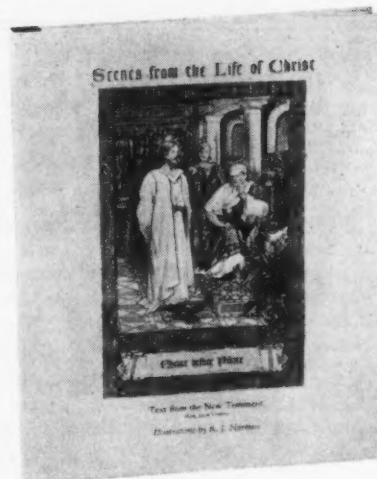
From the start of the church was given good publicity. The Cleveland newspapers were liberal with their space. Window cards announced the opening. And a good supply of ticket announcements were distributed throughout the community. The church is fortunate in another respect. It has a Seth Parker Club. This club which, for some months has met to revive the old gospel hymns, provided a good choir to lead the music. The purposes of the country church harmonize well with the idea of the Seth

mon of a generation gone by. But this is giving way to Bible expositions. These expositions are closely tied up with a gift Bible distributed each Sunday night to one whose birthday happens to fall on or near that date.

A layman presides at the service. In this respect the meeting varies from the genuine country church. But the enthusiasm of the leader for the idea and his respect for the little church of his boyhood days enters into the picture. His attitude may express the attitude of those who crowd the building.

Some things are very noticeable. First, the attendants come from a wide area. They are not from the Community Church, nor are they limited in residence to Lakewood. They come from west side Cleveland, east side Cleveland, down town Cleveland and from surrounding suburbs. And they enjoy the services.

An observer has a feeling that the congregation is made up of people who have found the religious life of the city disappointing but remember, with love, the church of childhood days. Memory has the tendency to make us forget the bitter and recall the sweet. They see the old church with an appeal which has been intensified with the passing of the years. It is quite possible that they are people who never did much for the old church. I am inclined to think that an actual study would show that they never were sufficiently a part of a church to help share in its responsibilities. This is based on the small average contribution in the collection plate. It will appear as one of the strange inconsistencies



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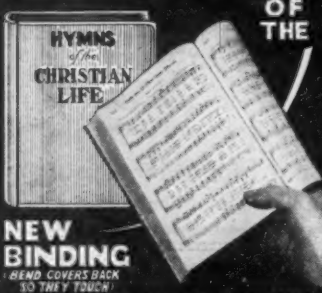
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of human nature that while city folks
are rushing to a "Country Church," the
rural districts are finding it difficult,
indeed, to keep organized religion alive.

Unquestionably those who come are
hungry for the things of life. They be-
long to a great group which has found
life to be a disillusioning thing. This
country church gives them a chance to
retreat to the experiences of childhood.
It may be a flight from reality. Or it
may be simply a defense mechanism as
they seek to justify their indifference to
present day organized religion. But they
come.

I think that a program such as this
has possibilities in the average church.
It is well, however, to point out that the
"Country Church" which is the basis of
the program would not be recognized in
the country areas today. The appear-
ance is quite different from that of the
up-to-date rural churches with their
modern plants which dot the hill side.
This again emphasizes my point that the
appeal is to the memory of the past
rather than to religious interpretation of
today. In so far as possible ministers
who promote these programs should
make clear that it is the old time church,
not the modern one which is being used
as a pattern. The appeal is that of the
old rather than the new. Social and
theological ideas have evolved with the
years, in rural, as in urban sections. Un-
less that distinction is made one can
hardly blame some rural pastors for
questioning the good taste of the move-
ment.

One of the newest efforts of the Lake-
wood Country Church has been the
establishment of an official publication.
It is called *The Ole Town Home News*.
This carries items of personal interest to
the attendants, acts as the official an-
nouncer, and has religious articles of
interest. It is supported by advertising.
The response from merchants, and
others, has been very pleasing so far as
advertising is concerned.

I think that it is quite evident that
a movement of this kind is in the air.
With conventional evening services slip-
ping why not try a specialized service of
this nature. It may not follow the

Hollywood or Lakewood plan in detail.
But it will seek to appeal to a non-
churched group through its memory of
the old time church.

SUNDAY SCHOOLS IN NORTH AMERICA

The most significant occurrence in
the happenings of each week is the
gathering in the various Sunday schools
of the world of some thirty millions of
boys and girls, and men and women.
In the century and a half of its exist-
ence the Sunday-school movement has
spread with greater rapidity than per-
haps any other movement among men
since time began. It is not strange that
a movement which has spread so rapid-
ly should far out-distance the record
of its doings and achievements. Neither
is it strange that those connected with
vital active Sunday schools should
be more interested in present doings
and in future possibilities than they are
in the records of the past. However,
the past has vital worth for the present
and for the future.

An increasing number of those inter-
ested in Sunday schools are becoming
more and more conscious of the lack of
an adequate history of this movement
which has meant so much in the devel-
opment of the religious and social life
of our great nation. Dr. E. Morris Fer-
gusson, who was actively connected
with the Sunday-school movement for
more than half a century, gave much
of the last years of his life to writing
a history of the growth and develop-
ment of the Sunday-school movement
in North America. Fortunately this
manuscript, entitled "Sunday Schools
in North America," was finished and
carefully revised by Dr. Fergusson be-
fore his sudden death in the early part
of last year. Dr. Fergusson was emi-
nently qualified for the task of writing
such a history. He perhaps had con-
tact with more people and with more
phases of the Sunday-school movement
than any of his contemporaries. He
also did careful research work for the
facts which he sets forth of the early
days of the movement on this contin-
ent. The book is thus a valuable store-
house of research material.

Several publishers have seen the
manuscript—all of whom have spoken
in high praise of its worth; each of
them, however, expressed the opinion
that a Sunday-school history would be
without sufficient sales appeal to war-
rant a publisher's bringing it out. Fol-
lowing Dr. Fergusson's death, a number
of Sunday-school workers who were
acquainted with the manuscript, or had
heard about it, voluntarily undertook
to discover a sufficient prospective
market to induce a publisher to under-
take the venture. A letter was sent to
five hundred persons known to be inter-
ested in Sunday-school work, asking
them to place advance orders at \$1.50
per copy. One hundred and forty such
advance orders came in response to this
first letter. The committee in charge is
encouraged to believe that others inter-
ested, when they learn how publica-
tion may be made possible, will respond
with advance orders sufficient to war-
rant the publication of the book. Or-
ders should be sent to the Chairman of
the committee, Mr. William O. Easton,
1511 Arch St., Philadelphia, Pa.



Here is the poster used by the Ministerial
Association of Beaver Falls, Pennsylvania, to
sell its "Go-To-Church" month. The posters
were offered in two sizes. One was used for
windows, the other as a sticker for automobiles.

BOOK BROADCASTINGS

What the Writers have to Offer

Preachers and Preaching

The Gospel According To You, by Samuel M. Shoemaker. Fleming H. Revell Company. 192 pages. \$1.50.

Samuel Shoemaker, in this volume of fifteen sermons, places himself squarely in company with those men and women who believe that the world needs God more than it needs anything else. This rector of Calvary Church in New York does not simply preach about the Christianity of ideas and ideals alone, but about the Christianity of experience. True preaching, he believes, is the orderly reflection upon the ways of God with man. It is to use his own words, "the distillation of the essence of religious experience in general terms."

These sermons were preached in Calvary Church, New York, during the winter of 1933-1934. As their titles indicate they are sermons of Christian experience. "Are You Running Away From Life?," "The Light That Is In Thee," "Head, Heart or Holy Spirit—Which Rules You?," "Joy, the Sure Mark of Christianity," "Our Counterpart of the Cross," "Christ and Human Sin" are some of the titles which the author uses for his sermons. These are not titles added after a literary fashion to a discourse. But each title forms the thread of thought throughout the entire sermon. The tremendous faith which moves in the pages of this book makes one think he is reading Paul's letters to the Churches of his day.

These sermons will appeal to any Christian who knows that Christianity is more than ethics or creed, but vital experience with God through Christ.

W. L. L.

Prize Sermons, compiled by William H. Leach. Cokesbury Press. 222 pages. \$1.50.

In the spring of 1933 *Church Management* announced plans for a sermon contest among its subscribers. The interest in this first contest was so great that a similar contest was announced for 1934. This volume contains the leading seventeen sermons submitted from over five hundred sermons offered in the 1934 contest. The judges of the contest were Dr. G. G. Atkins, Mr. Charles W. Ferguson, Dr. W. P. King, Dr. J. W. G. Ward and Dr. W. H. Leach.

It is interesting to learn that, although there were many widely known ministers entered in the contest, the majority of the seventeen sermons were written by men whose reputation was limited by their own congregation and their community in which they serve. This fact shows the impartial manner in which the judges selected the sermons. The Rev. W. O. Carrington, who is pastor and professor at Howard University, was awarded first place by the judges for his sermon entitled, "The Margin of Goodness." His sermon is not only artistically constructed, but also very impressive in its appeal to our best self.

The sermons are arranged for convenience in the order of the Biblical texts. Each of the major denominations are represented in this volume. A survey of the biographical chapter at the end of the book shows that all ages from thirty to sixty-five are represented in this contest. Although four of the seventeen "prize sermons" are by men born abroad, all but one now preaches in the United States. This interesting cross-section of preaching of our own day will prove helpful to any minister who finds the sermons of his colleagues stimulating to his own preaching.

W. L. L.

Christ Eternal, by Frederick F. Shannon. Fleming H. Revell Company. 153 pages. \$1.50.

The pastor of the Central Church of Chicago, Illinois, has contributed in this volume, seven sermons which he has preached at various times during the past year.

These sermons show a vivid and creative imagination for making the invisible things of the spirit real and vital to his audience. The secret of Dr. Shannon's power as a preacher lies in his use of illustrations which come directly from his own experiences and his own life which is based upon a living faith in Christ. His sermons have an aim, a purpose, and a message which he thinks of vital importance to his audience. The seven subjects chosen for this volume of sermons show the needs, duties and conditions of our day: "The Humanizing Christ," "Blue Ribbon Humans," two sermons on Our Contemporary Heaven, "God's Human Mornings," "The Eternal Easter," "The Super-Solar Light," and "My Minister." This last sermon entitled "My Minister" should be read by all clergymen who are beginning to feel the touches of saintliness. It is an excellent address to the students at Boston School of Theology.

The ability to make the faith of Christ real is an art which Dr. Shannon possesses to a remarkable degree and makes this volume of sermons a valuable addition to our homiletical literature.

W. L. L.

The Pulpit Stairs, by Edgar DeWitt Jones. Bethany Press. 192 pages. \$1.00.

Here are eleven sermons by a modern master of preaching. The first sermon provides the title and is a simple, moving recital of the author's spiritual experience from the days of his Christian upbringing, through the days of his youth and education and to the days that now are in his prominent Detroit pastorate. It is a very genuine *confessio fidei* and blessed is the man who can write it. The last sermon on "The High Adventure of Preaching" must have been delivered to the graduating class at a theological seminary. It carries a note of appeal for the veteran as well as for the novice. And again the personal note appears. In between are nine sermons on as many themes, all of them

close to life, beautiful in thought and style, reverent in spirit. Dr. Fort Newton writes the preface for his friend, and, after referring to his previous books in most complimentary terms, states that "no man among us is in more sparkling contact with the ideals and issues of his age." It is well said. Into his books Dr. Jones deposits the strength and charm and fragrance of his own faith. Christians everywhere, and especially preachers, will find a beauty and richness in this little volume. F. F.

The Refiners' Fire, by J. W. G. Ward. Harper and Brothers. 124 pages. \$1.00.

In a dozen books Dr. Ward has already commended himself to the Christian public as an earnest expounder of religious truth. Beginning his career in his native England he came to one of Canada's prominent pulpits, and is now minister of The First Presbyterian Church, Oak Park, Illinois. His ten sermons in the Monthly Pulpit series indicate the ripe maturity of his thought on the supreme concerns of life. Many quotations, mainly from the poets, reflect the author's wide reading. Expository, related to the pageant of life as a whole rather than to the times in particular, the ten messages are like ten beacon lights of truth along the way. Those who have "sat under" Dr. Ward's preaching have learned to appreciate an occasional sermon in which his unusual dramatic gift has free play. "The Writing on the Wall," included in this series, is such a sermon. Many readers will welcome this little volume. F. F.

Religion Meets the Modern Mind, by Russell Henry Stafford. Round Table Press. 214 pages. \$2.00.

Dr. Stafford is the minister of the Old South Church, Boston, the successor of one who was for his time a great defender and interpreter of the Christian faith. In this volume this tradition is carried on. It is a defense and interpretation of the Christian faith for this modern day. Each of the twenty chapters treats some aspect of Christianity's message for life. Here are some typical chapter headings: "The Grounds of Certainty," "God and Our World," "The Anatomy of Sin" and "The Church at Work." The book is not written for the quick and easy reader. It is written for the earnest and inquiring mind of one who is concerned over the deeper matters of the Christian faith. It is a weighty, solid book, one to be pondered over carefully. Dr. Stafford has read deeply in philosophy and theology and he states his case in an admirably clear style. There are no obscure sayings in his pages. At every point the author seeks to reinforce faith. F. F.

His Gifts and Promises, by James Moffatt. Charles Scribner's Sons. 248 pages. \$3.00.

Professor Moffatt, translator of the Bible, is also a good preacher. In these pages he reveals not alone a splendid insight into the sermonic possibilities of striking Bible incidents, but also the

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needs of the human soul. He finds themes is such things as "Let the people say, Amen," and the threefold benediction of Number 6: 24-26. It is needless to say that the book is rich in its literary and Biblical references. Its evangelistic quality is much higher than the reviewer at first assumed. The sermons are about evenly divided between the Old and New Testaments. There are no so-called modernistic themes. But all are eternally timely. It is a good book of splendid sermons which will stimulate your own expository mind.

W. H. L.

The New Paganism, by William E. Biederwolf. Wm. B. Eerdmann Publishing Company. 159 pages. \$1.00.

This volume is another of Eerdmann's Dollar Evangelistic Sermons. The author is minister of Royal Poinciana Chapel, Palm Beach, Florida, and Di-

rector of Winona Lake Bible Conference. The twelve sermons in this book are typical of his preaching; strong, forceful, convincing, evangelistic and conservative. Dr. Biederwolf is the finest example of conservative evangelistic, Gospel preaching. The book is admirably gotten up, and is a real value.

A. L. M.

Faith That Propels, by G. Ray Jordan. Cokesbury Press. 208 pages. \$1.50.

The author of this volume of fifteen sermons is pastor of the Centenary Methodist Church, Winston - Salem, North Carolina. He, like every minister who keeps his mind close to the affairs of this world, knows that there is a large number of people today who do not feel the necessity of religion. Dr. Jordan is

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not so much concerned with the people who have made up their minds that religion is unnecessary in life as he is interested to help those who are disturbed by or are trying to do something about the problems of life. He meets the various problems frankly and sympathetically. He has marshaled the facts together with a definite objective in mind, but he does not do it with the aim of winning an argument. He wishes to be as helpful as possible in thinking with others about some of life's most vital issues.

The central thought which is expressed in these sermons is that today more than ever before there is a need for a vital religious faith that makes people Christlike in their every-day mode of living. The subjects of his sermons are very practical questions and problems which come to everyone in a day's work. "Why Be Good?" "Is There a Moral Standard?" "Your Religion—A Load or a Lift?" "Is Religion Excess Baggage?" "What Religion Will Never Outgrow," "Making Religion Real." Who has not faced these problems and questions at some time in his life? Dr. Jordan shows us that only religious faith and inner control can offer spiritual security. When we understand this truth, he points us to a faith that actually directs one along the highroad of noble living.

W. L. L.

The Bible

The Gospel of The Hellenists, by Benjamin W. Bacon, edited by Carl H. Kraeling. Henry Holt & Co. 432 pages. \$4.00.

This book was written by the late Buckingham Professor of New Testament Criticism and Exegesis in Yale University. This volume endeavors to interpret historically the message of the Ephesian Elder (author of our present Gospel of John). A historically résumé of the change in the last twenty years, years of upholding the traditional Johannine authorship is sketched as well as the basis for such tradition obtaining its canonical authority is set forth. The foundations of the background of the Johannine tradition are traced, and it is concluded that they are literary, not historical. Some account of the real Apostle John as known from others sources is given, although it is meagre. The stages of development of the ancient Johannine tradition (2nd century) in dispute, are traced and the motives are suggested to be dogmatic. Modern dilutions of the tradition are investigated in order to determine to what extent modern research has been able to free itself from past tradition and interpret the Gospel in the light of its origin. The establishment of the Asian churches is described and mentioned as being Pre-Pauline. The early chapters of Acts are analyzed to determine the history of the Galilean and Judean disciples in Jerusalem. The Hellenistic dispersion is discussed and held to be the real cause of Gospel extension to the Gentiles. The expansion and development of Christianity in Samaria is commented upon. Baptist sects in Palestine are surveyed, giving their beliefs, leaders, etc. The origin and characteristics of Hellenistic Christology are described and John's Christology is held to be Hellenistic. John's Gospel of Jesus is independent and radically different from the Synoptic's because John was from a long succession of believers holding

similar views, and because he aimed to write their gospel—the Gospel of the Hellenists. John's language is given consideration and the limitations of the translation theory (Torrey's) pointed out. The materials and structure of the fourth Gospel are examined and its characteristics noted as well as the threefold processes used which produced the gospel in its present form. The structure and characteristics of the prologue are studied, and it is thought to be an early Christian hymn. The elements, purpose, essential features, editorial origin of Jesus' Pre-Galilean ministry are studied and surveyed. His Galilean and Post-Galilean Ministry, his passion and resurrection, are treated in a similar vein. The author's own translation with his own rearrangement of the text is given next. A series of themes, presenting the principal doctrines and religious ideas contended for by the Evangelist, are studied. A group of appended notes, representing a detailed study of certain moot points of criticism, are surveyed—The Gospel and The Epistles of John, The Gospel of John and the Ephesians Epistle, Johannine topography, and Dramatis-Personae.

This excellent liberal commentary and introduction of the Fourth Gospel takes account of modern criticism, together with the findings of Hellenistic syncretism and of Formgeschichte. This book should be read by all those desiring to be in touch with the modern findings of the Fourth Gospel. H. D. H.

The Four Gospels, by Charles Cutler Torrey. Harper and Brothers. 234 pages. \$2.00.

There has been no book written in the field of Biblical scholarship during this century which has aroused more debate than Professor Torrey's "Four Gospels." In order to make this much discussed book accessible to a wider circle of readers, Harper and Brothers has reissued this book at a lower price, but without the essay and notes of the first edition.

Dr. Torrey clearly states that his purpose of the new translation is to restore in a number of passages the sense which was originally intended, but lost by the translation from the Aramaic into Greek. He does not claim in his preface the discovery of any new documents as the basis of his translation, but he believes he can find the original Aramaic readings through the Greek by means of retroversion. Dr. Torrey's thesis that the Gospels are a translation from a literary Aramaic into literary Greek is a point about which discussion will continue to center. This thesis is not to be dismissed lightly by its opponents. It must be either answered intelligently or accepted as clearly proved.

This translation is the most revolutionary that has appeared for some time. It is not strange that it has called forth such controversy. Although the thesis of this book has not been widely accepted by some New Testament scholars, it has at least forced them to rethink their premises from which they have calmly taught for decades. Let us read and reread this book. Let it be judged fairly in the light of the knowledge of our own day. It is only in this way that a true estimation can be made of Professor Torrey's important contribution.

W. L. L.

How to Understand Your Bible Better, by Harriet-Louise H. Patterson. W. A. Wilde Company. 128 pages. \$1.00.

The Bible seems bewildering to some who would like to know its contents. The author of this small volume of six lectures on the Bible is a successful lecturer and teacher who has made a life time study in presenting this material to the laymen. This book is designed not only to create an interest in and a greater appreciation of the Bible for its literary merits, but also to present in a concrete manner its great thoughts and personalities.

The subjects chosen are of interest to all, practical and of present-day value. The author has not only the command of a very beautiful English style, but also writes with a spirit of Christian devotion. She describes the Bible in everyday life in her first lecture. In her second lecture the Twenty-Third Psalm is chosen as the masterpiece of the Psalms. An interesting chapter is the third lecture on "Letters in Your Bible." The author considers letter-writing and letters both in the Old Testament and in the New Testament. A very interesting study in four men of vision, Abraham, Moses, Isaiah, and Paul, forms the basis of thought of the fourth lecture. The author believes that these four men show us that the basic experiences of man's life never change and that the Bible's message, based upon the patriarchs' and prophets' experiences, is forcible and powerful if applied today. The author in her fifth lecture shows how the Bible speaks to us today through art, music and literature. It is an excellent summary of the influence the Bible has had upon our civilization. The last lecture entitled, "Do You Know These Bible People?" seeks to show the human side of many of the Bible personalities.

The author has succeeded in directing us to avenues of study and thought that give us not only the desire to know more about the Bible, but also an appreciation and understanding of the greatest of Books. W. L. L.

Is the Bible True? by B. F. C. Atkinson. Fleming H. Revell Company. 209 pages. \$1.25.

A thoughtful volume, quite condensed, by a competent English scholar, who is familiar with the arguments and objections of the critics, designed to vindicate the scientific and historical truth of the Bible, and in particular the miracles. Among the topics briefly treated are the authorship of the first five books of the Old Testament, the alleged contradictions of the four Gospels, the morality of the Old Testament, the resurrection of Christ, and the place of the Bible in Christian life. A foreword is contributed by Hugh J. Orr-Ewing, Director of the Missionary School of Tropical Diseases and Hygiene, Cambridge, England, who believes that this book has a message for every perplexed seeker, puzzled student, and maturer saint. The supreme test is the test of life. The Bible itself lives, and creates

a higher type of life. Whether the reader is convinced by every specific argument in this well-written volume its perusal will have at least the good effect of checking a too prevalent and easy tendency nowadays to swallow (in the absence of thorough historical knowledge, and from a cheap desire to be popular) the latest theories of self-constituted critics, or out-and-out detractors of the Bible. Substantially, at any rate, the Bible is God's book, for man's use. C. A. S. D.

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Religious Education

Social and Religious Problems of Young People, by Sidney A. Weston and S. Ralph Harlow. The Abingdon Press. 188 pages. \$1.75.

The authors of this book are aware that many young people today have no adequate philosophy of life. They have seen youth struggle beneath the problems of our changing social and industrial order. In this book the authors have aimed to help these youth think through these problems and to show them how to lead others in their search for truth and right social action. All the material in this book is the result of the authors' work in conferences with the problems of young people. The underlying method used by the authors is that of the problem case study. One of the unusual features of the book is the presentation of typical discussions assembled by the authors from different groups with whom they have taken up these problems.

Dr. Weston is the author of the first nine chapters which deal with social problems. He divides his nine chapters into three general topics: Ethical Problems, Social Relationship and National and International Relationships. Dr. Harlow is the author of the last nine chapters which deal with the Religious Problems of young people. Eighteen problems are given by these two authors. Each author outlines in a clear manner the subject of the problem, and analysis of the problem, the objective of the problem, what certain young peoples' groups have said concerning the problem and, lastly, source material on the problem upon which more study may be made. One of the valuable contributions these authors have made to a better understanding and method of studying social and religious problems is in their selection of source material. They are to be commended in the way in which they present the problems. Both sides are clearly pictured in every case.

This book fills a need for those teachers of young peoples' classes who have been looking for material that is interesting and at the same time not simply news. As a textbook for young peoples' classes it will certainly help them find their way in the mental confusion of our own day. W. L. L.

Modern Methods in the Church School, by William Grime. Round Table Press. 99 pages. \$1.50.

How can we make religion real to junior boys? This book sets forth to answer that question by giving two units of material which has been successfully used in the Church School of the author at St. Paul's Church, Great Neck, New York. Progressive education has produced a good many reports of actual teaching experiences, but accounts of classes studying Biblical narratives or learning to appreciate the life of Jesus are very hard to find. This volume is a straightforward record of a class of nine-year-old boys in an average parish church with no special advantages in equipment, materials or professional leadership.

The first unit is entitled "God Greatened in His Growing Mind," and presents in twenty lessons the first chapters of Genesis. In the second unit the story of Jesus is developed in eighteen lessons. All lessons are of one hour duration.

The material given in this volume will be helpful as a Teacher Training Course, for it combines the principles of progressive Religious Education with a demonstration of these principles. The appendix of the book contains not only suggestions in using these units in classes, but also a set of thought-provoking questions which will help in turning this material into a Teacher Training Course.

The reviewer hopes, with the writer of the introduction of this book, Professor Adelaide Case, that this volume will be followed by others written along similar lines. We need more descriptions that will help us to use traditional teaching material of Christian education. We need more Christian ministers like the Rev. William Grime, who will take the time to encourage such adventures in Religious Education and to report upon them. W. L. L.

Personal Factors in Character Building, by J. M. Price. 133 pages.

The Grace of Giving, by P. E. Burroughs. 125 pages.

When Do Teachers Teach? by H. Clay Trumbull & Doak S. Campbell. 100 pages.

From Joshua To David, by John L. Hill. 87 pages.

From Pentecost To Patmos, by Hight C. Moore. 132 pages.

From Bethlehem To Olivet, by Hight C. Moore. 99 pages.

The Baptist People, by P. E. Burroughs. 105 pages.

Looking At Learning, by J. L. Corzine. 126 pages.

Outline of Bible History, by P. E. Burroughs. 105 pages.

The School In Which We Teach, by G. S. Dobbins. 144 pages.

Old Testament Studies, by P. E. Burroughs. 117 pages.

The Book We Teach, by J. B. Weather- spoon. 133 pages.

Price each, cloth, 60c; paper, 40c, Baptist Sunday School Board, Nashville, Tenn.

Personal Factors in Character Building is a definitely psychological and Christian approach to character building. A short bibliography is found at the end of the book. *The Grace of Giving* emphasizes the Bible conception of stewardship and giving. *When Do Teachers Teach* stresses the fundamentals of good teaching. *From Joshua To David* is a Biblical biography of nine different Old Testament characters. *From Pentecost To Patmos* is a résumé of the missionary activities of the early churches and missionaries. *From Bethlehem To Olivet* is a short outline of the principal events in Christ's life as recorded by the four Gospels. *The Baptist People* is a short historical study of the origins of the Baptist Church. *Looking at Learning* points out that the pulpit's manifold life experiences are a source of information to him. A list is made of what the pupils need to learn. Individual differences of the pupils are taken account of. The learning process is looked into, particularly the principles of learning as applied to attitudes, skills, knowledge and appreciation. The materials of learning are discussed such as the curriculum and the unit or adjustment of learning. *Outline of Bible History* gives a bird's-eye of the noteworthy occurrences and persons in both the Old and New Testaments. *How To Win To Christ* deals with the technique and fundamental principles of soul win-

ning and personal evangelism. *The School In Which We Teach* sets forth the Sunday School's relation to the church, its heritage and program. The Bible is declared to be the Sunday School's pre-eminent textbook and suggestions for its use are given. The constituency, adequate organization, efficient administration, qualifications and responsibilities of its officers and teachers are emphasized together with the conditions that promote success and a short bibliography is given. *Old Testament Studies* is a historical and Biblical study of the chief characters and events in the Old Testament. *The Bible We Teach* gives the chief characteristics of both the Old and New Testaments. Suggestions for its use are also given. This series of books can be used as text-books for teacher-training classes. They are excellently written from the conservative point of view. A full outline of each chapter is given in nearly every book.

H. D. H.

Christian History

Catholics, Jews and Protestants. A Study of Relationships in the United States and Canada, by Claris Edwin Silcox and Galen M. Fisher. Harper and Brothers. 385 pages. \$2.50.

For some time to come this will probably be the source book on the divisive antagonisms, shared loyalties and general interfaith relations in America of these three groups. It is a study made by the Institute of Social and Religious Research at the request of the National Conference of Jews and Christians. It is a series of "community case studies in localities of various sizes pointed to problems of interfaith relationships . . . a survey of the actual contacts and relationships between Catholics, Jews and Protestants in communities; a study of the forces making for isolation, indifference and difficulties; a study of the social forces making for understanding and greater cooperation."

Here one will find in scientific detail the causes of prejudices, relationships between these groups in social work, a survey of the whole field of education as it relates to this problem and discussions of intermarriage, conversion and proselytization, and cooperation. One has the feeling that the writers tell the unvarnished truth. The writers, of course, want to modify and transmute prejudices, but they know why we have them and realize with Sir Arthur Keith that prejudices have their place in our civilization provided we "keep them under the control of reason."

The book will reveal to the average reader the difficulties in this whole field. It is a mine of information and deserves wide and careful reading.

H. W. H.

John Frederic Oberlin, A Protestant Saint, by Marshall Dawson. Willett, Clark and Company. 165 pages. \$1.50.

Were it not for the fact that a great educational institution bears his name, John Frederic Oberlin would be unknown to most intelligent Americans. This fact in itself is evidence of the need of a biography of the noble Alsatian educator, clergyman and philanthropist. Mr. Dawson's book possesses the virtue of brevity, a merit lacking in the typical contemporary biography. One of the reasons why the present work is so exceptionally interesting is its complete freedom from padding. There is much more narrative

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than interpretation. The author allows Oberlin's words and deeds to explain his heroic life, and in doing this shows considerable literary skill.

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is the key to the method of Mr. Dawson in the preparation of the biography, and he has given us a rich, colorful and inspiring volume. L. H. C.

John Bunyan, Mechanick Preacher, by William York Tindall. Columbia University Press. 309 pages. \$3.50.

This is not a biography of John Bunyan as much as it is a study into the social and literary background of his life. Mr. York describes him as a mechanic who shared the prejudices of the mechanic class against the gentry of the country. There was a considerable

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group of these men in the time of Bunyan who decided that they should become preachers. The Kingdom of God was to be brought through the overthrow of the rich and the enthroning of the poor.

Bunyan not alone shared the atmosphere of this group of the socially disinherited, but he studied to effect a popular style of presentation. The development of this training is evident in his sermons of later years. This first one shows the effort to conformity; later he has acquired the popular style, and is able to reach the masses. As he himself grew into the social circle of the respectables makes even greater effort to preach in the language of the people.

The author, also, shows Bunyan as jealous of his own standing, ready to believe witchcraft stories told against the Quakers and a little too alert to direct persecution against others. Such a study is a welcome addition to the literature available which concerns the tinker of Bedford. W. H. L.

Missionary Interest

Sadhu Sundar Singh, by C. F. Andrews. Harper and Brothers. xv/205. \$2.00.

Here is the latest and in my estimation the best appraisal of the life and influence of the great Christian mystic of India. Mr. Andrews famous as the biographer of Gandhi has turned his genius to the depiction of the life of the less famous but equally great Indian soul. Sadhu Sundar Singh was reared as Sikh, the most recently developed religion of India, and was descended from physically strong ancestors who were most famed for their militarism. Through a Presbyterian school he came into touch with the Bible and Christianity.

His struggle for certainty of value in life is most striking. After trying many other methods he came seriously to try Christianity. He prayed for hours through the night having determined that if by dawn he had not found light he would place his head on the railroad track before an oncoming express. But before dawn his mind was illumined and his heart warmed and a great Christian soul was born anew. Singh has gloriously ended a life of important witnessing for Christ.

With the autobiography of Sadhu Sundar Singh *With and Without Christ* which was the last book written before his death and in which he analyzes his own experience, and this new volume by Mr. Andrews one may feel that his library completely covers the subject.

R. W. A.

Chimham and His Khan, by William Bancroft Hill. Fleming H. Revell Co. 128 pages. \$1.25.

The story method has been one of the most effective ways of teaching. It is often the best way to fasten a character or incident in the mind so that it lives. Many teachers and ministers use it. Bible stories have an appeal to old and young.

Dr. Bancroft Hill, author of *The Life of Christ*, *The Apostolic Age*, and other helpful books, presents a choice volume of stories about Bible characters and incidents. Dr. Hill says, "I have writ-

ten these stories mainly for my own enjoyment; but I have tried them on children of various ages from seven to seventy, and all seemed to find them equally entertaining. Indeed, the Bible is the greatest of story-books, and its tales never grow old." You will want this fine book for your library, children and circulation in your Church.

T. B. R.

Deeds of Daring, by Archer Wallace. Harper & Brothers. 97 pages. \$1.00.

Archer Wallace has established himself as a writer and interpreter of heroism through a series of boys' and possibly girls' books. Here are the stories of heroism found in the lives of men who have been missionaries of the Cross. The stories concern David Brainerd, David Livingstone, Wilfred Grenfell, Thomas Crosby, James Hannington and others. The stories do add a touch of virility to the missionary and should be helpful for that reason. Some weird illustrations accompany the text. A rattlesnake attacks Brainerd from a reversed coil and in another illustration we have Virgil Hart dressed in lounging robe fighting in a Chinese street riot. These may be some of the miracles of missionary life. W. H. L.

Modern Religious Cults and Society by Louis Richard Binder, Th. M., Ph. D. The Gorham Press. 213 pages. \$2.00.

This book is a comprehensive, though succinct, analysis of contemporary American religious cults in their relation to society. The author's manner of treatment is purely objective, of course, but at the outset we are made aware that he has a thesis to prove, namely, that modern religious cults are "ecclesiastically, economically and socially wasteful."

By "cult" the author has in mind the Mennonites, the Shakers, the Doukhobors, the Russellites, Christian Science, the House of David, Mormonism, Zion City, the Holy Rollers, and similar groups outside the pale of the regular Protestant denominations. Such a classification is arbitrary, but as one reads the book, he discovers that the organizations Dr. Binder has tabulated as "cults," are similar in their essential characteristics.

Four general charges are launched against the whole brood of such religious systems: (1) they absorb an abundance of social energy which produces no adequate return in social values; (2) they create maladjustment in the social process; (3) they are deficient in social responsibility, having no goal of social progress; and (4) they engender disunion and schism, and it is the regular Protestant denominations which suffer from their predatory inroads.

In theme, this volume has a rather close kinship with H. R. Niebuhr's "Social Sources of Denominationalism." What he did for the great established Protestant denominations, Dr. Binder has done for the eccentric sects hovering on the outlying fringe of Protestantism.

The author commands a good literary style, and his sense for what is interesting greatly enlivens a subject which in lesser hands might have turned out to be a formal, dry-as-dust study.

On one point, I felt that Dr. Binder was unjust. He includes the Oxford Group among those cults which have no real concern for social improvement of

the race. Speaking from personal experience, I know that certain circles of Buchmanism are very much alive to social issues and claim as one of the outstanding features of the Group, that it fosters the development of social conscience.

The book should prove a welcome addition to every minister's shelf, and sociologists and teachers of social psychology will find it a valuable work of reference. W. W. R.

God Does Guide Us, by W. E. Sangster. The Abingdon Press. 147 pages. \$1.00.

A deeply spiritual book presenting the devotional character of the Oxford Group Movement. From the take off to the landing one moves above the material. The author, a minister of the Methodist faith, presents a wealth of information for clergy and laity, showing how God does guide those who will trust in him. The fourteen chapters voice a plea for prayer; for listening to God, reading his word, patience to disentangle the divine voice, that man's obedience to God transcends reason as in the case of Paul who wanted to go into Phrygia and Galatia, but was turned aside to answer the call to Macedonia; that fellowship in the faith is essential; that nothing is trivial in God's sight; that calamity is overruled for good; that divine guidance aid personal development; that a great view of God means a greater possibility of spiritual growth, but private opinion is not to be mistaken for the divine voice; and that divine guidance is exemplified in the lives of many who were spirit led. These are for our encour-

agement. A practical book worthy a place among devotional literature.

P. L. F.

About People, by Herbert Gray. Charles Scribner's Sons. 175 pages. \$1.75.

Here is the finest little book ever written on the general subject of sex and social adjustment. It is not technical nor comprehensive but a straight, heart to heart talk, in interesting chapters about people, their peculiarities, their temptations and the place of the minister in their lives. The criticism might be made that it is too immature for ministers who have given years to studying these questions. If the last section dealing with the minister were omitted I should consider it the ideal book to put in the hands of youth and newly-weds. No one is better prepared to write a book such as this than Herbert Gray, author of the now famous *Men, Women and God*. An English clergyman who pioneered in this field, he has always maintained a helpful, positive attitude which has been appreciated by church and social workers.

A reading of the volume some evening will help the pastor to understand many of the experiences revealed to him in his calls of the day before.

W. H. L.

The Story of Christmas, by R. J. Campbell. The Macmillan Company. 288 pages. \$3.00.

This is a de luxe anthology of Christmas traditions, art and literature. It begins with the origin of Christmas, follows the reader through the traditional stories, the origin of the feasts and primi-

tive observances and then traces the movement through the ages. Much is made of old English customs, of course. There is included previously published Christmas literature including stories, mediaeval and modern, plays, and verses.

Included is the Christmas mystery play *Eager Heart*, made doubly interesting because of the peculiar restrictions which regulate its public presentation and the *Barisal Christmas Play*. One of the interesting stories deals with the modern Christmas of Japan. This is particularly suited for presentation by missionary groups.

Eight full page, single color reproductions of famous Christmas art appear in the volume for illustrations. On the whole the book is a splendid presentation of Christmas. The compiler has done his work with appreciated skill.



W. H. L.

Henry Esmond, by W. M. Thackeray. Thomas Nelson & Sons. 556 pages. 60c.

Guy Mannering, by Sir Walter Scott. Thomas Nelson & Sons. 532 pages. 60c.

These two attractive volumes are from the Nelson Classics which include a very wide range of historical and period fiction. The books are pocket size, 4 1/4 x 5 1/2 inches, printed from clear plates, attractively bound in cloth and have a pictorial jacket. They offer a wonderful opportunity to place some of the great English novels of the ages in your home at a very low cost. Included in the list are several books which have previously been published in two volumes.

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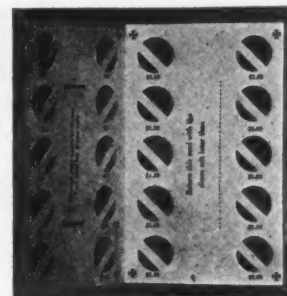
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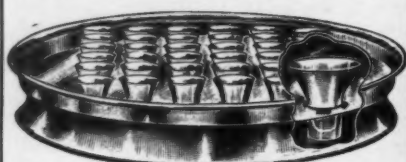
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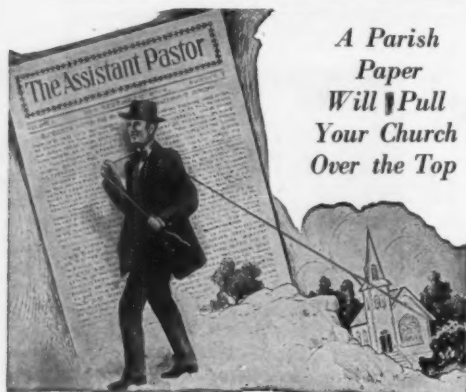
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A Son Looks at His Father's Faith*

By A. C. McGiffert, Jr.

THE appearance of a volume of hitherto unpublished papers of my father which I have just edited, entitled *Christianity as History and Faith*, has prompted the editor of the REGISTER to ask me to present quite informally some random observations on how a father's faith looks to his son. Obviously, I cannot deal as a whole with his religious attitudes and thought. What I should like to do is to examine certain features which seem to me to be particularly relevant to my own attitudes and thought today.

His Theory of Religion

My father had a theory of religious knowledge. He distinguished between facts and values. Facts we get at by the scientific method. This picture, we say, is five feet by three. That is a scientific fact. But the picture also affects us. It gives us pleasure. It is beautiful. This is a qualitative view of the picture—a view quite as true though of quite a different kind from the quantitative view of science. Judgments of value are more subjective than, but equally as real as, scientific judgments. Religion, like art and morals, has to do with judgments of value. There is a scientific knowledge of God which has nothing to do with religion. God is known religiously only when he is thought of in such a relation as to help us live more effectively.

My father found himself a part of the world of nature and yet at the same time above nature. Nature was indifferent, if not positively hostile, to his human hopes. The objects he loved, the causes he served, the ideals he cherished, seemed hollow, impertinent, doomed to failure in a world the scientists described. But he would not willingly accept a view of life that makes it meaningless. Religion was for him nothing more or less than a desperate search for a higher power set over against the world by contact with whom he could maintain his morale. He could not find God in

nature. What should he do? Suppose he were to assume that a power exists to give purpose to his life as well as reinforcement. He would live as if God were; trust him, though he did not yet know him; make a venture of faith. What is likely to happen to the man who postulates God in this way? My father's answer was that he would thereby win a spiritual victory over the world of nature. This is a theology of pragmatism.

But he went a third step farther. He pointed out that we are not the first to make this venture of faith. The religious experiment has already been carried out. Jesus once lived as if there were a heavenly Father to whose will he could devote himself utterly and upon whom he could draw to replenish his spent spiritual resources. The trust of Jesus was vindicated. Look at his successful life! Since then, unnumbered people have made a similar venture and found "trust and strength and calmness from above."

This magnificent interpretation of Christianity liberated and vitalized my father's spirit. Yet he knew that, like other types of Christian theology, it had its significance mainly for its own day and would ultimately wane, as have so many other movements he studied. Such relativities of history did not disturb him. Once jokingly I took him to task on account of his theology. "The Ritschlian school of which you are a champion," I said, "seems to have fallen on hard times. Its adherents decrease. It has not retained its hold on some of its older spokesmen, and the oncoming generation is either ignorant of it or dissatisfied with it."

"Well," he replied, "it lasted thirty years, didn't it? That's about as long as any theological movement ever persists."

What has happened since my father constructed his theology to combat the rampant naturalism of the day is briefly this: Nature now seems no longer wholly opposed to our human interest. At many points, to be sure, it still thwarts us. And its raw materials are open to the manipulation of people who construct

*This most interesting article appeared in a recent issue of the Chicago Theological Seminary Register. It is used here through special permission from that publication.

diabolic tools and weapons that threaten to destroy us all. Nevertheless, we are children of the earth. As Dr. Frost put it in a recent address at the University Chapel "We are dust, yes; but we are star-dust." Nature has produced us, or at least released us. Between it and ourselves exist bonds of connection. In nature, too, we observe an order and movement which supports and promotes our human efforts.

In view of this new interpretation of the relation of physical and human nature, I, like many others, have had to expand my father's thought to fit the present intellectual situation. I find God not only in history but in the cosmos; by way of science, as well as by way of faith. God becomes for me both a matter of fact and a matter of faith. The apex of faith rises no higher for me than it did for my father, but the base of the pyramid is broader and, I think, stronger. Thus I have added an objectivity and realism to my religious thinking that was wanting in his. But I have not subtracted that practical venture-some decision of trust which seems to me to be the heart of his Christianity.

His Religious Attitudes

In his lectures at Union Seminary and in his books my father gave the impression that the Christian religion is primarily a set of doctrines rather than an attitude of faith. It is, of course, both. By inclination a philosopher, he was profoundly interested in the varying philosophical interpretations of the Christian religion. What might be called the "religious life" of the theologians lay beyond the range of his major interest as a scholar. This is not to say that religious living is less important than religious thinking. One without the other is void. A historian may be primarily interested in doctrine and yet himself take a profoundly religious attitude toward life. Such was the case with my father.

In an informal address on prayer he once told the story of a friend of his who prayed only for spiritual things. My father declared this method was too rationalistic. "Rationalize doctrines if you please, but not attitudes." He then went on to recount his own experience of constant prayer for anything. His practice of prayer had definite consequences. "I do not observe seasons of praying, any more than of breathing or loving." The advantage of this practice of prayer, he felt, was to keep his desires high, unselfish, and subject to God's will. He could say almost without exaggeration that he prayed all the time. His communion with God was intimate and constant.

Equally intimate, perhaps, was his personal relationship to Jesus. It was because his writings displayed again and again signs of his devotion to Jesus that I placed six of his articles about Jesus at the forefront of the outline of his own faith. He was eager to have others make their own acquaintance with Jesus. On that account he resented all theologues that thrust themselves between Jesus and the man of today.

Over and over again Christians have had to break through the shell of the Pauline theology in order to get back to Jesus himself. . . . Preachers today so often preach doctrines about Jesus, the doctrine of salvation or of the atonement or the social gospel or anything except Jesus himself. . . . If we could only bring men face to face with him, let them hear him speaking and see him living he would do better than we possibly can do the work we are trying in our feeble and blundering way to do.

My own understanding of Jesus differs from that of my father. I do not enjoy

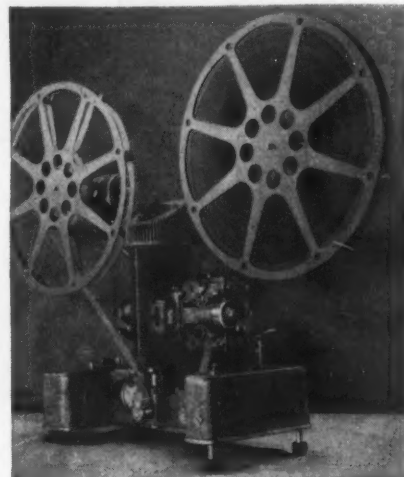
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the experience of "associating with Jesus and being his friend" to anything like the degree he did. Nevertheless, looking at his faith, I subscribe to its major intention. Jesus is for me both a historic personality and a symbol of life at its best. This double role he plays—of critic and example on the one hand, and personalized ideal on the other—I count indispensable for my own life as well as for that of the Christian church by and large.

Rites and Ceremonies

My father's suspicious attitude toward rites and ceremonies I question. While he himself found great inspiration in such a rite, for instance, as the Lord's Supper, he felt that one of the reasons for the church's loss of leadership is its emphasis on these rites as a major duty of the Christian. This certainly has not been the case in churches I have known. Most of them could profitably take a dose of ritualism. I count it fortunate that the psychologists are teaching us daily new things about the significant possibilities of symbolism. The dramatists, too, are opening our eyes to the emotional power of religious rites.

The Church

My father put his finger on a weakness of many liberal religious leaders, i.e., their inclination to think so exclusively of the church as a means to an end—the end, let us say, of service to the community—that they "neglect the means, the church itself, until it degenerates into an instrument unfitted to its task." In a charge that he delivered on different occasions to Archibald Black and myself he pleaded for an emphasis on the church as an end in itself. (He felt

there was small likelihood of liberals carrying his suggestion too far!)

Because the church is an instrument to serve the world, it needs spiritual power and spiritual vision. Do not let your ecclesiastical machinery, necessary as it is if the Church is to mobilize its forces for the service of the community, take the place of personal influence or of the direct impact of life upon life.

Now I believe that the new liturgical and dramatic experimentations going on in liberal churches offer us an opportunity, not perhaps fully realized by men of my father's generation, to vitalize Christian devotion and bring nearer the center of consciousness again the thought and experience of Christian people as a fellowship. My criticism of my father's suspicion of rites and ceremonies is that he was too much aware of their capacity to be misused and too little aware of their capacity to promote an objective he so eagerly desired to reach: the building-up of the spirit and body of the churches.

Forgiveness

The interpretation of the church as a group of people who reinforce each other, help to hold up each other's standards, and lift each other when they fall needs to be elaborated further than my father was interested in doing. *Christianity as History and Faith* contains a brilliant chapter on "Forgiveness," which I find an admirable guide for my own thought on the subject, with, however, one significant oversight. It declares that "we should never forgive ourselves." But this is just what we cannot do if we would. Forgiveness on whatever level it be taken, is a social process. Forgiveness of an offender is a twofold experience of faith and love. The repentant sinner is made aware that someone still believes that he can be better, that another self

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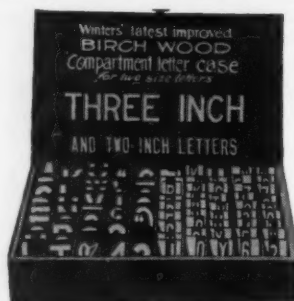
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than the one which came to expression in his disloyalty is his true self and still possible self. This is faith. Necessary as is faith directed toward the sinner, it is not enough. By his disloyalty the sinner has broken the bond of fellowship that once united him to the person or the group whose standard he now flouts. He feels himself ostracized. This sense of isolation he cannot overcome of himself. The individual he has wronged must repair the broken link, taking the initiative in re-establishing the contact which the sinner has destroyed. Thus love draws a circle and takes him in. Recent liberal Christianity gives hopeful evidence of dealing more understandingly and more effectively with the hurt conscience than liberals like my father, rejoicing in freedom from what seemed and often was an artificial burden of sin, were prepared or able to deal.

The Destiny of Man

If in these remarks my criticisms have overbalanced my approvals, that is only because, were I to voice the latter, I should have to reproduce most of the outline of my father's faith and method, as exhibited in the volume already referred to. Let me say in conclusion just this: There seems to be a growing panic in the liberal religious ranks. Some liberals evidently mistook the nature of the Christian objectives and tests of truth. Others misjudged the length of time required for the realization of their ideals. They now tend to revert to religious pessimism. They indulge in an orgiastic luxury of self-condemnation and despair. They talk as though God is wholly against them or wholly other than they (the Barthians). This is a folly of exaggeration. As a final gesture of despair some liberals even propose to borrow the weapons of the world to fight the world (the Niebuhrs). To such faint hearts I commend two things: the poise of mind and absence of finality in regard to both means and ends which his study of history gave my father; and his sense of the grandeur of the human spirit, which was the fruit of his faith. His own spirit was not daunted by defeat or demoralized by disappointments of delay. He was not impatient under unavoidable suffering or recreant to his vision in the face of bitter obstacles. He was ever a fighter. His was the spirit confident that man's destiny on earth lies neither in his own hands alone nor in the hand of God alone, but in the cooperative and vic-

torious efforts of both man and God. This is the spirit which shines though the pages of *Christianity as History and Faith*.

WITH COLLEGE YOUTH

A "Going Away to College" Service

The Christian Church of Lancaster, Kentucky, recently held a special "Going Away to College" Service for its youth. The young people participated in the program as will be seen below. The various talks all centered on the value of college training.

"Going Away to College" Service

- Orchestral Prelude The Orchestra
- Call to Worship
- Willie Allene Bastin
- Doxology Congregation
- Invocation Leslie Kingsbury
- The Lord's Prayer... Congregation
- Hymn Congregation
- Old Testament Lesson
- Paul Divine
- Quintet
- Ross Chasteen, Leslie Kingsbury, Robert Shearer, Harold Bailey and Robert Batson Davidson
- New Testament Lesson
- Robert Shearer, Jr.
- Prayer Cecil Sanders
- Hymn Congregation
- Observance of the Lord's Supper
- Violin Duo
- Margaret Chasteen and Helen Williams
- Solo Georgetta Walker
- Talk—"Why I Want to Go to College"..... Ruth Dickerson
- Talk—"What College Meant to Me" B. W. Fortenberry
- Talk—"What I Hope to Do with My Life" Helen Williams
- Hymn Congregation
- Prayer George Crenshaw, Jr.
- Benediction Horace Kingsbury
- Orchestral Postlude
- The Orchestra
- Members of Orchestra:
- Margaret Chasteen, Helen Williams, Lena Henry, Harold Bailey, Thomas Brown Anderson, Ross Chasteen, Robert Shearer and S. N. Davis.
- Ushers: James Lear Rose, Ernest Hatfield.

PUTTING IT ACROSS

By WILLIAM H. LEACH
Editor, CHURCH MANAGEMENT

THIS is one of Dr. Leach's earlier books on the psychology of leadership. It was published by the Cokesbury Press in 1925. Chapters include: The Man, Getting Organized, Team Work, Tools for Handling Men, The Committee Way, Co-laborers, Putting on a Campaign, Parliamentary Procedure, Publicity, Personal Efficiency, Handling the Sinews.

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"IT IS NOT ENOUGH"

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You present before him your report. "I have lived in the world of men," you say, "and have seen all manner of evil. Yet here before Thee I present myself, 'pure and unspotted from the world.' I have kept my life clean, my heart from stain."

And He will say, "Where did you live?" and you will tell Him.

"And when?"

"The first half of the twentieth century."

"What did you do?"

Then you will run back over the record. The church you supported; the committees on which you served; the offices you held; the services you attended; the prayers you said. "I was of some influence in my time, O Lord!" you will finish proudly.

And He will say, "The first half of the twentieth century?" . . . And on the Earth? I see its pages splotched and torn. Across its paths march millions of men, dead. I hear the cry of hunger in the streets. I feel the fear which gripped the hearts of men. Ugliness and base passion blots out beauty and chokes peace. O wretched and unprofitable generation!"

"But look," you cry. "Here is that which you gave me, one life pure and unspotted from the world!"

Then will the Master of Life make answer, "It is not enough."

Allan Knight Chalmers in *The Commonplace Prodigal*; Henry Holt and Company.

SMALL LIVING

In the mad search for a thrill we have exhausted life and laughed at everything sacred. Holy things have been prostituted and unholy profits have been made respectable. Alcohol has put on a dress suit, crashed the gate, and been admitted again to good society. Speed masquerades as progress, clamor goes for convictions, and big type is accepted as an evidence of great living.

Just a few months ago a famous American journalist wrote a book which he characterized as "an informal history of the nineteen-twenties." Therein he listed the great excitements of the decade—"back to normalcy—the big red scare—the revolution in manners and morals—the Harding scandals—Coolidge prosperity—the big bull market—alcohol and Al Capone—Teapot Dome—crossword puzzles—Valentino's funeral—the Lindbergh miracle—marathon dances—Gaston Means—the Dayton trial—chain stores—the Gray-Snyder case, flagpole-sitters—Elmer Gantry." A discerning preacher, reading the table of contents remarked to a friend, "He that drinketh of this water shall thirst again."

Roy L. Smith in *Suburban Christians*; Harper & Brothers.

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WHO WROTE SERMON . . . X . . .

. . . See April Issue of *Church Management*

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COOPERATING WITH THE MINISTER

About once a year it apparently becomes necessary to remind the members of this church of their duty to notify their minister of situations where pastoral calls are needed and appreciated. Central Church is a large church and it is utterly impossible for one man to know of the conditions in every home. Because it is a large church that is all the more reason why every member should cooperate by notifying him of places where pastoral calls should be made.

Quite frequently I find that some of our members have been seriously ill, and when I mention the fact to them they asked in a pained sort of way, "Oh, didn't you know that I was ill? I thought you knew, and I wondered why you did not call." They notified the doctor, they perhaps called a trained nurse but they just expected that somehow or another the minister would find it out. Hereafter, perhaps, we should assume that unless the family notifies the minister about the need of a pastoral call that it is an indication that they do not desire such a call.

Others have said to me, "I thought about calling you, but then I remembered that ours is such a large church and you have so much to do that I hesitated to call you." It is true. The church is large, and I am busy. But what work is there that I do which is more important than calling on the sick, the sorrowing or those in trouble? Those ministries rank first in importance. Most clergymen would say that even the function of preaching is not as important as the pastoral work. Through it they have been able to render their greatest services.

Having strongly and sincerely urged you members to notify me of serious illness, let me now add that I hope you will not expect me to call on every one who has the "sniffles" or some minor ache. That would be too much to expect. Every reasonable request, however, for pastoral services will be promptly and most cheerfully answered. So if you know of anyone who needs or would appreciate a call from the minister will you please notify him either by phone or letter? Your cooperation will be greatly appreciated.

Central Presbyterian Church,
Buffalo, New York.

SERMONS ON HUMAN SUFFERING

Sufferings that Befall Mankind.
Who Leads Us Into Suffering?
What Causes Human Suffering?
Biblical Terms for Human Suffering.
The Purpose of Human Suffering.
The Cure for Human Suffering.
How to Face Human Suffering.

Pilgrim Lutheran Church,
St. Louis, Missouri.

PENNY-A-DAY COLLECTION

Every Sunday a number of boxes are being returned, which indeed is very encouraging. This is saving the committee much work and shows a splendid spirit of cooperation on the part of the members of the congregation. However, we do not want to discourage those who need and want more time in filling their boxes. We have about seven months to do so. Up to December 17th, 173 boxes have been returned, which contained \$705.19, which makes an average of \$4.08 per box.

This indeed is encouraging, and if the other members will cooperate in the same way, we ought have no difficulty in reaching our goal.

Pilgrim Lutheran Church,
St. Louis, Missouri.

PROGRAM OF RUSSIAN CHURCH MUSIC

1. Cherubic Hymn
Gretchaninoff (1864-)
 2. Hospodi Pomilui
Lvovsky
 3. A Legend—One Summer Morn
Tschaiakowsky (1840-1893)
 4. The Beatitudes
Kalinnikoff (1866-1901)
 5. Ave Maria
Rachmaninoff (1873-)
 6. Come, O Blessed Lord
Tschaiakowsky
 7. Joshua
Moussorgsky (1835-1881)
- Old Stone Church,
Cleveland, Ohio.

THE HITCH HIKER

When a man standing by the side of the road jerks his thumb, here is what he is saying to you in his mind: "If you will furnish the automobile, the gasoline, the electric current, the water, keep the tires inflated, fix all punctures and pay all your various car licenses, I am willing to ride with you, if you drive safe. However, if I get hurt, it is quite likely I'll sue you for damages." Some people profess to belong to the church, but what their profession really means is that the church belongs to them. It must be subject in all matters to their control. It must cater to their likings

and dislikings. It must humor their whims. It must choose its minister, its choir and its sexton according to their preferences. It must be content to be the elongated projection of their shadows. If it fails in any of these respects, they repudiate all relationship and responsibility and fling themselves away in a huff. They pay their preacher in censure; for work in the church, they freely give criticism, and hitch hike the Gospel Train to glory. There is a difference between driving your own car, and in hitch hiking to your destination. There is a difference between belonging to the church and imagining that the church belongs to you.

First Presbyterian Church,
Ashtabula, Ohio.

OLD PLEDGES FORGIVEN

By general consent of our Finance committee and the Official Board all old pledges to current expenses are wiped out. The Hebrew people had their forgiveness of debts once every seven years. Our church should do as well. During the past four years many have had changing conditions. Pledges made have not been fulfilled. We feel this is the hour to wash our slate clean and begin over again. We urge our folks to make new pledges but make them within their power to pay. There are still around one hundred individuals or families from whom we have no assurance as yet that they will do anything in 1935. Why not take a package of our new Duplex envelopes, make a new start in your giving, feel better about it in your own soul, and do your bit?

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Select some real nice person who rarely or never goes to church. Take this person in hand. Don't argue about religion, just quietly tell about your church—the interesting talks and inspiring music you hear every Sunday; tell about the friendly people you meet; the good times you have; make him FEEL the cheer and uplift that the church gives to YOU.

Try it on others also . . . a number of friends and neighbors. First thing you know you'll have a whole crowd at your heels Sunday mornings! Folks go places their friends talk about!

What would happen to First Church if a hundred enthusiastic talkers started such a whispering campaign . . .

Just suppose!
First Congregational Church,
Portland, Oregon.

The Dedication of a Pulpit Gown

ST. PAUL'S REFORMED CHURCH, Milltown, New Jersey, recently instituted the use of a gown for the minister. R. D. Custer, the pastor of the church, composed this service of dedication which was used at the time.

Explanatory Note:

The Church has ever utilized aids in worship. Symbols, signs, church furniture, and vestments have all helped to remove the thoughts of the worshipper from the clamor and confusion and common things of the street, and ever directed them Godward. These aids, throughout the centuries, have effectively played their part.

But there was a period, from immediately after the Reformation until rather recently, in some Churches, when Protestants shunned and removed from their Churches anything that savoured of the ritual or ceremonial. This was a reaction from the abuses and hypocrisy of the mediaeval Church. This reaction has constantly been waning, until today we can see in beautiful windows, the altar, the cross, the vestments, and in dignified, harmonious Church appointments, approaches to God.

In former years, the Pastor of this Church has worn the pulpit gown. In recent years the present Church, beautiful of structure and design, has been built, with windows that induce reverence. More recently both Senior and Junior Choirs have been vested, giving them uniformity and dignity of apparel and appearance. But the minister, while garbed correctly from the individual standpoint, has not been in uniformity with the choir. Apparently this has been noticed by members of the congregation.

And now a kind lady of the congregation has generously given to Pastor and Church the serge pulpit gown which he is wearing today for the first time. This donor wishes to remain anonymous, not desiring publication of her name in connection with this gift. However, in the name of, and for the congregation, and in his own behalf as well, the Pastor wishes publicly to express the appreciation of all of us for this gown.

As in the case of the pupil hymnal, we have accordingly set aside a period of time in this morning's service when

we may fittingly recognize its acceptability, and consecrate it to the service of God's house. May we again join in the litany of consecration:

(Congregation Rises)

Litany of Consecration

MINISTER—To the glory of God the Father, and to the dignity of and reverence for the service of His Church,

CONGREGATION — We consecrate this pulpit gown.

MINISTER—To the inculcation of a deep regard for the things that are holy,

CONGREGATION — We consecrate this pulpit gown.

MINISTER—To the creation and maintenance of respect for the office of the ministry, as an ambassadorship of God and servant of his people,

CONGREGATION — We consecrate this pulpit gown.

MINISTER—To the realization of the continued power and influence of God's preached Word in a confused and troubled world,

CONGREGATION — We consecrate this pulpit gown.

PRAYER—

Almighty and ever present God, we thank Thee that Thou hast given to Thy children various gifts, and put their talents to diverse uses. We realize that Thou hast made of us, some teachers, some healers, some singers, some wise in the ways of finance, business and industry, some tillers of the soil, some makers and keepers of the home, some preachers of the Word and shepherds of the flock. We thank Thee that Thou hast put it into the heart of one of Thy children to thus clothe Thy servant with the insignia and robe of his office. We pray, O God, that as Thy servant is clothed with this outer vestment, he may likewise be clothed with the inner garment of righteousness; and so adequately break the bread of life and minister to the flock. Grant that to Pastor and people this gown may be a badge of trust, and loyalty, and honor to Thee. We offer this prayer of consecration of this gift then, as a symbol of Thy commission and to the service of Thy house, in Thy name, and in the name of our Master, Jesus Christ. Amen.

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An added feature to the Monday evening services will be an opportunity to ask questions about the subject at hand or questions on any subject. Write out your questions and hand them up to the pulpit before the services.

Wesley Methodist Episcopal Church,
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MEIGS PUBLISHING COMPANY
41 W. Washington St. Indianapolis, Ind.

The Sign on the Door

A Visual Message for Young People and Adults

By Arnold Carl Westphal, Salem, Ohio

BE CAREFUL INFLUENZA IS CATCHING

Construction of the Object

1. Print on cardboard the words, "Be Careful Influenza Is Catching."

2. Print on a small card, the letters CE, and arrange a trough under the word INFLUENZA, so the letters CE can fit over the letters ZA.

The Lesson

Josh Billings one time advertised a lecture on "Milk." All the farmers of the neighborhood came. Billings said, "The best thing about milk is the cream." He never mentioned anything more about milk in the lecture. It seems that I am about to talk about "Influenza." However, I will say little about it. I know but little of it. A man, explaining how he got it said, "I was lying on the bed, and my wife opened up the window, and 'in-flew-en-za.'"

We know Influenza is catching. We get it from other people. They give it to us without knowing it, and we get it not knowing from whom we got it. Innocently, silently, somehow we catch the little germ that flits about in the air. It is dangerous and sometimes fatal, so BEWARE and BE CAREFUL, when the sign is on the door.

Influence is Catching, Too

Enough about Influenza, the sickness that demands a quarantine, for the protection of others. You may not have Influenza, but you have something else than can do even more damage, so I want to put a sign on your door. (Put CE over ZA) **BE CAREFUL INFLUENCE IS CATCHING.** You spread it among your friends, whether it be good or bad.

How strange that we should be so careful when we have the mumps and measles, chicken pox or smallpox, diphtheria or scarlet fever, and so careless about our influence.

The Bible says that we even influence people after we are dead. "Blessed are the dead which die in the Lord . . . that they may rest from their labors, and their works do follow them."

Shakespeare said, "The evil that men do lives after them—the good is oft interred with their bones."

Jesus said, "Woe be unto you, if ye offend one of these little ones, for it were better for you that a millstone be hanged about your neck, and that ye be tossed into the bottomless sea, than that ye offend one of these little ones."

Paul urged the Corinthian Christians to be careful of their influence, when they asked him if they could buy the meat offered to idols, in the public market place. He said that by so doing, they were supporting the work of the

BE CAREFUL INFLUENCE IS CATCHING

heathen temples and priests, and hence setting a bad example. He declared the meat was good, etc., but if the eating of meat makes my brother to offend, "I will eat no more meat."

Science Has Its Laws of Influence

You who are in high school know something of the theory of molecules, those little particles that make up all substance and matter, that are restlessly moving about in the realm in which they live. Steam is but the influence these molecules exert upon one another. The more they are heated, the more active they become, trying to beat their way out of their enclosure. That's what makes the top of the kettle raise, and that's what makes the great pistons of the locomotives move. Steam is but "water, gone crazy with the heat."

Our automobile tires are kept inflated by the influence of molecules. The air pump crowds them into the inner tube, until they become so crowded, that they fight to get out, and they beat against the walls of the tire with such force, that they hold the tire up to a proper degree of inflation.

See your mother hanging the clothes out on the line on wash day. The molecules dry the clothes. They are flitting about, and rest on the damp clothes. They absorb the moisture, and the wind then blows them away, and they carry off the moisture, and new dry ones take their place, etc. That's why mother likes a windy day for the washing. The wind gets the credit for what the influential and restless little molecules do.

Electricity is called a "current." It is like a wave passing on its force, moving on and on until it comes to the outlet or socket. Stick a light bulb in the socket and you get light. Stick your finger in it and you get trouble. Take my word for it. Don't try it, or I will have been a bad influence.

Drop a stone in a brook from a bridge, and watch it go to the bottom. When it strikes the water, you are attracted to a ripple caused by it. This ripple enlarges into a great circle. That is INFLUENCE.

The sea becomes turbulent and choppy when the white caps take shape. They dash past the breakwaters, and spend themselves on the quiet waters, causing them to become choppy. INFLUENCE, INFLUENCE. BEWARE AND BE CAREFUL.

Light, heat, odors, all these come to us as a result of influence. A bad odor contaminates the sweet. Heat is passed on in waves and they affect the cold areas.

Without the molecules, there would be

no transmitting of one thing to another. This is worked out in the thermos bottle. The bottle is made with a double wall and space between the walls. This space is a vacuum; that is, the air has been sucked out of it, and then the walls are sealed. No molecules are in that space, so when you put hot coffee in the bottle, the heat inside the inner wall of the bottle can't get over to the outside wall, because there are no molecules to carry it over, etc.

If your cup of coffee is too hot, let a spoon rest in it and it will help cool it. How? By INFLUENCE. The heat is passed into the cold air by the spoon, and the cold air is passed into the hot coffee through the spoon.

Though you may know but little of these simple scientific principles taught in your high school physics book, you are like the spoon in the coffee, you are making someone cold or hot, good or bad, sweet or bitter, by the way you live, so do BE CAREFUL. INFLUENCE IS CATCHING.

OUTWARD AND INWARD LIFE

Even though one may seem outwardly to have kept up, the inner life may have dwindled and died. They told us a weird tale once in the Alps. Years ago a young man and his fiancée were there among the mountains. The young man went climbing one day. He slipped and fell into a crevasse some two thousand feet deep. Scientists calculated the time, about forty years later, when the body would probably be brought out by the slow moving of the glacier. At the appointed time the body appeared, and was identified by the woman who had expected to marry him. They said it was a strange scene; the woman old, faded, wrinkled; the man young and fresh as on the day he had fallen. Outwardly the same, he had been dead all those years.

There are men and women like that. Outwardly correct, the soul in them has died. Because they could not keep their footing on the heights.

William Pierson Merrill in *We See Jesus*; Harper & Brothers.

HEAVEN IN THIS LIFE

The story is told by Hugh Macmillan, in *The Daisies of Nazareth*, of a Highland shepherd on a lonely moor who had been infirm for many years and blind. He was so crippled with rheumatism that he could not stir from his seat beside his lowly peat fire. As he was sitting thus one day, a kindly visitor asked him whether the hours which he spent in this manner were not weary, and spoke of the blessedness of heaven. The old shepherd answered simply, "I know it well: I have been in heaven during the last ten years." He went on to explain to his visitor that since Jesus had entered his heart ten years ago, and had made his abode there, he had not felt the weariness as he had done before. The presence of Jesus had been so near that he had known what heaven was even in this mortal life. For where the Lord Jesus was present, heaven was present also.

C. F. Andrews in *Christ in the Silence*; The Abingdon Press.

BETTER CHURCH BUILDINGS



Henry Edward Tralle

THAT there is in progress a revival of interest in church building is evidenced by the numerous calls for assistance that have come, in recent months, to *Church Management's* adviser to churches, Dr. Henry E. Tralle.

The officials of a North Carolina church sent for him recently, to advise with reference to the financing of a church-school building, thinking that the problem of plan-layout had been already solved by a local architect. Dr. Tralle was able to develop a new and better plan-layout of a building that can be erected for \$20,000.00, instead of \$30,000.00, the estimated cost of what had been contemplated, thus saving the church \$10,000.00 as a first step in financing.

The pastor of a small Washington, D. C. church, said to Dr. Tralle, a few weeks ago, "You have not only shown us a far more satisfactory and economical way to build than our architect had been able to show us, but you have developed unity of thought and action in our committee, and have made it possible for us to go ahead and build. We had been trying in vain for four years to reach an agreement, and I am convinced that we could never have gone forward with actual construction without your assistance."

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EASTER PLAY OF THE GUILD

RESURRECTION, by Marcus L. Bach, is now being sent to subscribers of the Guild of Inspirational Drama. Each subscriber will receive six copies, which is a sufficient number for the entire cast.

THE Guild publishes ten short inspirational and religious plays during the year. The cost for the service—including sufficient copies of each play for the entire cast—is \$3.00 per year. Individual copies of the play sell for twenty cents each.

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ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

GOD'S CURE FOR BROKEN LIVES

Dr. John B. Gough, while a guest in a home, was asked by the mother to talk with her boy. Upstairs in his room the great reformer found a miserable, degraded piece of humanity. "Edward," said he, "do you not sometimes regret terribly the life you are leading?" "Indeed I do, Mr. Gough." "Then why do you not abandon it?" "I cannot," came the answer. "I am bound hand and foot, and I will have to go on this way until I die." "Edward, do you ever pray?" "No, I do not believe in God. I do not believe in anything." "Edward, do you believe in your mother?" "Yes, Mr. Gough, that is the only thing in the world that I do believe in." "Edward, do you think your mother loves you?" "Oh, I am sure of it." "Then you believe in love, don't you? You believe that there is at least one good thing in this world, and that is love, because your mother loves you." "Well, yes, I suppose I do believe in love." "Edward, when I have gone out," pleaded Mr. Gough, "will you promise me that you will kneel down and offer a prayer to love, and ask love to help you?" The boy hesitated but promised. After Mr. Gough had gone, feeling, as he said afterward, like a fool, he prayed. "O love"—instantly came a voice to his soul, saying, "God is love." Then he cried, "O God." There came back to him a verse which his mother had taught him, "God so loved the world, that he gave his only Son, that whosoever believeth in him should not perish, but have everlasting life." Then the boy shouted, "O Christ," and the heavens were opened and into his life came a flood of forgiveness and joy, and he rushed down the stairs to his mother to tell her that he had found Christ.

Clarence F. Banning in *Great Sermons On Evangelism*, Edited by A. E. Kernahan; Cokesbury Press.

A TESTING QUESTION

Studdert-Kennedy says: "I am not the least bit afraid of going to hell, but I am horribly afraid that a day will come when Someone will look me in the eye and say, 'Well, and what did you make of it?'" That is the question: what are we making of life?

Joseph B. Matthews in *Christianity the Way*; Doubleday, Doran and Company.

BEAUTY OF RIGHT DEEDS

If, then, the most convincing persuasiveness in life lies in right deeds, you and I, plain people, are involved. Mark Twain once had a negro servant, named Lewis, who worked around his farm. One day Lewis in an extraordinary exhibition of skill and daring stopped a runaway and saved the lives of three of Mark Twain's family circle. This is what Mark Twain wrote about him: "When Lewis arrived the other evening, after having saved those lives by a feat which I think is the most marvelous I can call to mind, when he arrived hunched up, on his manure-wagon and as grotesquely picturesque as usual, everybody wanted to go and see how he looked. They came



Paul F. Boller

May I reach

That purest heaven—be to other
souls
The cup of strength in some great
agony,
Enkindle generous ardor, feed pure
love,
Beget the smiles that have no
cruelty,
Be the sweet presence of a good
diffused,
And in diffusion ever more intense!
So shall I join the choir invisible,
Whose music is the gladness of the
world.

George Eliot.

back and said he was beautiful. It was so, too, and yet he would have photographed exactly as he would have done any day these past seven years." Always, a right deed is beautiful and convincing.

Harry Emerson Fosdick in *The Secret of Victorious Living*; Harper & Brothers.

THE NEED OF QUIETNESS

It is said that an ancient city was built over a river. No stranger entering the city during the noisy day would have known this. But in the quiet of the night, after the rumbling of the carts had ceased and the loud voices of the merchants were stilled, the music of the running waters was a continual song in the otherwise silent city.

Jesus often said, "Come ye yourselves apart . . . and rest a while." A few moments of quiet in the secret place changes the perspective. We see more clearly; values take their right proportion; a certainty of conviction arises, and effort afterwards is more effective. The "sound of gentle stillness" is needed to reveal the right way, to give encouragement toward proper decisions, to supply strength for our weakness, and to inspire us to noble endeavor.

Glenn W. Moore in *Today*, September, 1934; The Westminster Press.

BEING AND HAVING

What an exquisite picture of a little girl, Victor Hugo once drew in one of his stories! Her name was Cosette and she was an orphan. She was only eight years old, yet she was already employed at an inn. She was very poor, so poor that she had no playthings—not even a doll. The two little daughters of the innkeeper had beautiful dolls, but Cosette was not allowed to play with them. She had only a little lead sword which she called her doll. She would take a few rags and dress it up and pretend that it was a doll.

A doll is a prime necessity for a child. The whole future of the little girl's womanhood is foreshadowed in the care she gives to her doll. She dresses it and undresses it, she cuddles it and sings it to sleep, until she becomes a woman and her first baby takes the place of her last doll. All the materials for Cosette's play were poor and mean, but as the story brings it out, her active, eager imagination did the rest. Even in childhood, it is more important to be something than it is to have all manner of things.

Charles Reynolds Brown in *Have We Outgrown Religion*; Harper & Brothers.

BEFORE IT IS TOO LATE

In an issue of *The Christian Century* Carl Knudsen relates the story of a young Russian priest who incurred the displeasure of the Communists by being too active in his evangelical pastorate. They gave him ten days to leave the country. Befriended by a Methodist bishop, he came to America and is now studying in one of our theological schools, preparing himself for greater, and perhaps more dangerous service to religion in his native land. He is convinced that the Church in Russia sold its birthright under the Tsarist regime. To Mr. Knudsen he said: "Well, I hope the churches here in America will be found on the side of humanity before it is too late. It would be something awful to see them fall."

Theodore C. Speers in *The Power of the Commonplace*; Harper & Brothers.

"PLANTED BY THE RIVER"

I saw, at Hampton Court, that greatest of grape vines, which brings forth its fruit in its season. I have heard, and it seems reasonable, that for many years the gardeners could not secure the yield that they expected and desired. The soil did not seem suited, something seemed to be lacking. Then, one year, they were amazed at the richness and abundance of the purple clusters, and tracing back the roots, they found that they had, at length, reached into the banks of the Thames—"planted by the river." What is the root of the whole matter? It is the "attitude" of the person and that attitude is the result of having received the Holy Spirit, to use a term from the book of Acts. In the simple, direct language of that book, of conversions from early paganism, we are told that when we confess Christ before men, repent of our sins, and are baptized in all good conscience, we receive "the Holy Spirit."

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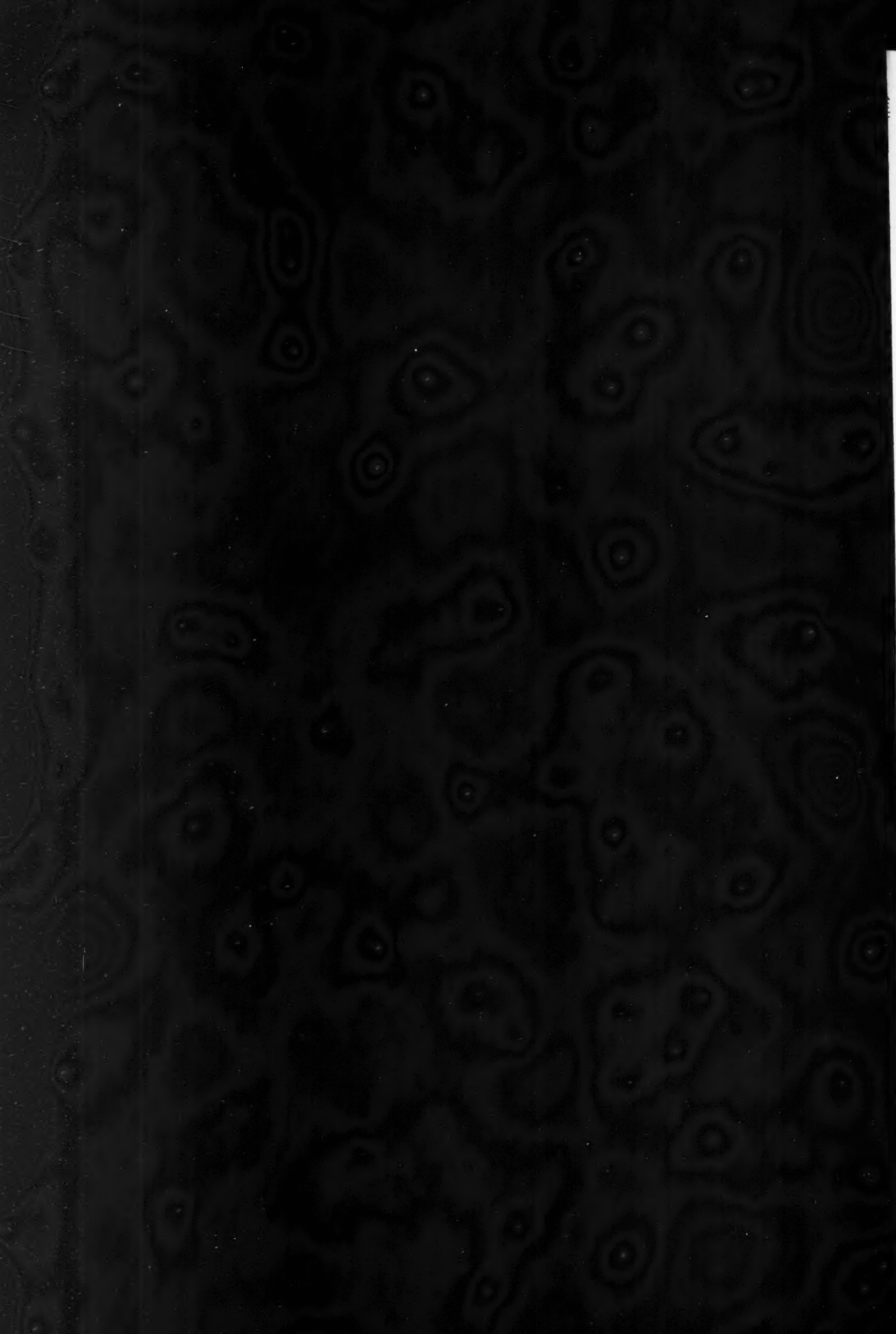
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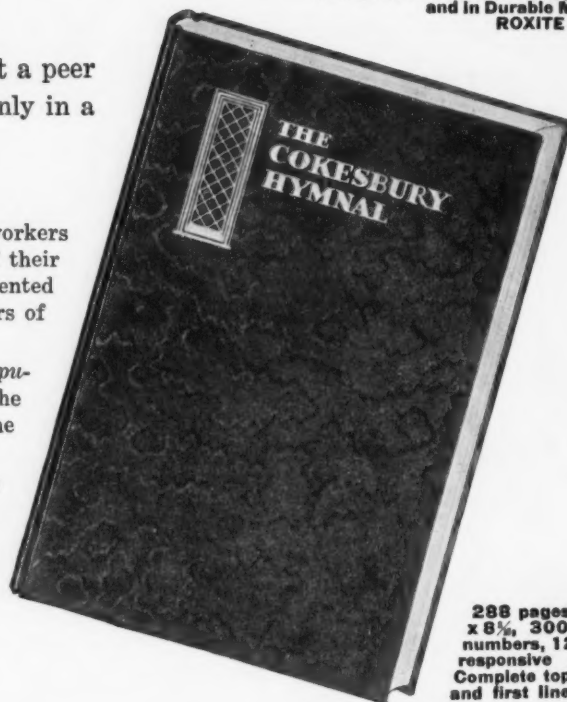
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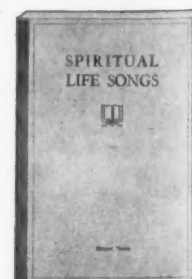
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A critique of Protestant Christianity as judged by the social criteria established by the early Church.

MYERS, J., AND OTHERS. "Social Progress

and Christian Ideals." '31 Cokesbury, \$2.25.

The social meaning of Christianity as revealed in its history and as applied in conflict areas of modern life.

NIEBUHR, H. R. "The Social Sources of Denominationalism." '29 Holt, \$2.50.

Analysis of the racial, national and economic sources of the major divisions of the Protestant church.

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A treatment of contemporary social problems which combines political radicalism with a classical interpretation of religion.

NIXON, JUSTIN W. "The Moral Crisis in Christianity." '31 Harper, \$2.

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PAGE, KIRBY. "Living Creatively." '32

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SWIFT, A. L., Jr., ed. "Religion Today." '33 Whittlesey House, \$2.50.

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TROELTSCH, ERNST. "The Social Teachings of the Christian Churches." '31 Macmillan, 2 v., \$10.50.

A unique and monumental study of Christian social ethics from the earliest years to post-Reformation times, translated from the German.

WALLACE, H. A. "Statesmanship and Religion." '34 Round Table Press, \$2.

The Secretary of Agriculture presents his view of the spiritual basis of a planned society.

WARD, H. F. "Which Way Religion." '31 Macmillan, \$2.

The crisis confronting the Church in relation to the application of the ethical resources of religion to social and economic issues.

"SOCIAL IDEALS OF THE CHURCHES." (Pamphlet.) New and revised edition as passed by the Quadrennial Council of Churches, 105 East 22nd

Meeting of the Federal Council of Churches, 1932, Department of the Church and Social Service. Federal Street, New York City. 5c per copy; \$4 per hundred.

BACKED BY THE UNIVERSE

During the Boxer Uprising the military representatives of foreign powers held a council of war to determine whether they should immediately march to the relief of Pekin where numbers of Europeans and Americans were terribly imperiled. One after another, the members of the council advised delay until the turn came to the American General Chaffee, who arose and said, "Tomorrow morning at eight o'clock the American Army will start for Pekin." He had just received from Washington a cablegram which read: "Proceed at once to the relief of Pekin. The American nation is behind you." At its own best religion says to the sons of men, "Proceed at once to build on this earth the kingdom of God. The universe is behind you. Ernest Fremont Tittle in *We Need Religion*; Henry Holt and Company.

CHRIST'S WOUNDS

A Swami was baptized at our Ashram and became an ardent disciple. He was a lion of a man, the most elemental man I have ever seen. He was talking to a group of Hindu lawyers when one of them made a disparaging remark about Jesus' birth, saying with sinister suggestion that he had been born out of

wedlock and, therefore, in sin. The Swami infuriated, took off his shoe and with it struck the lawyer several blows across the shoulders. The Swami went away in hot indignation, feeling that he had been righteous in defending his Lord. But that night as he lay thinking about the matter, Christ came to him, and as he stood there without a word he quietly removed the robe from his shoulder, and there the Swami saw the marks of his own shoe upon the shoulder of his Lord. He saw that his Lord had received upon his own shoulder the blows he had laid on one of his enemies.

E. Stanley Jones in *Christ and Human Suffering*; The Abingdon Press.

CONVERSION A CLIMAX

Conversion sometimes seems as sudden as lightning. But we must remember that the lightning is really not sudden at all, for it is the culmination of mighty forces which have been long gathering. After Harold Begbie's drunkard plumber had hurled the bottle at his wife, he was converted, while the bottle was in the air, by the look of the Christ in her eyes. Sudden? Apparently; but that spiritual lightning flash was only the climax of a long process of spiritual forces in the plumber's heart. His better nature had been in a life and death conflict with the evil in his life days and weeks before, until Christ finally claimed him in that fateful moment in the saloon with his beseeching wife.

George Walter Fiske in *Studies In Spiritual Energy*; Fleming H. Revell Company.

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This Preacher was not Through**A Short Story of Church Efficiency**

By H. L. Williams

ABLE GREEN gazed with dreamy eyes peering through the front windows of his little shop.

"Now if I could only see Henry Portman," he said to himself.

As if in answer to the prayer that same dignified individual stepped from the side-walk upon the platform in front of the shop and put his hands on the door. The Manager of Hart, Inc., came to the shoe shop of the crippled but once or twice each year. But this seemed to be his day.

It had been a busy day for Able Green. But then all of his days were busy. He could move from his chair only with difficulty, but acquaintances made through many years found their way to the little shop to bring words of greeting, to ask for advice from his font of wisdom or, as many times happened, to leave shoes which required new soles or heels.

Able was a product of the town. He had been one of the unfortunate children who suffered in the epidemic of infantile paralysis. He dragged his crippled body through the eight grades of the village school, and then went into business. The business consisted of cobbling shoes. A good craftsman he was, too. But he was a better friend. No one seemed to have more information as to what was taking place in the town. He knew of things pleasant and he knew of things sad. He knew many things which would hurt if he would reveal them. But Able was close-lipped where these things were concerned.

Among the most frequent visitors to the little shop, for many years, had been Mr. Childs, the minister of the Federated Church. This man had been in the prime of life when he assumed charge of the then newly Federated

Church. Now gray hair was showing at the temples. The ravages of the depression had made the work increasingly difficult. There had been rumors that the church found it difficult to pay his salary.

He did look rather worn out when he came to the shop. He was evidently worried.

"I just want the heel fastened onto the shoe," he said as he removed one shoe from his foot.

As the cobbler worked he went on.

"I had a letter which startled me yesterday."

"Yes?" asked Able.

"Yes. It is from the church board. They tell me that I am to finish my work here December 31."

"Probably want to call a younger man," suggested Able.

"Yes, that is just it. But it is going to make it tough for me. I never did know how to canvass for a job."

"No, you wouldn't," said Able. "You're strong point has always been doing your work instead of trying to find a new job. Let me ask you one thing. I have heard that you have not been getting your pay. Does the church owe you money?"

"Eighteen hundred dollars. That is nearly one year's pay. If I could just get that. It would not be so bad."

"I would get it if I were you," said Able. "I would sue the church."

The preacher recoiled from the suggestion.

"That wouldn't be Christian."

"Wouldn't it?" said the cripple. "Isn't it a Christian thing to check human meanness before it causes damage to a good soul?"

"Well, maybe it would be Christian," said the preacher. "But it can't be done. You see this is a Federated Church. But the building belongs to the

Presbyterians. The board has no property on which to base a claim."

"I don't know much about law," said Able, "but I have always thought a lot about human justice. If these men could make a contract with you, it seems just common justice that they can be held to the contract."

"No, Able," said the preacher. "I just can't do it. My nature is against it."

The shoe was fixed and the preacher went his way. Able watched him go away.

"Too modest," said the retiring cobbler. "Too modest for his own good. Now if I were the preacher they would pay me or hear about it. The Kingdom of God could never be builded on dishonesty. Churchmen need to be checked on these things."

Later in the morning Able had another visitor who carried on his thoughts along the line. This was George Hartzell, one of the legal lights of the community.

"Do you ever give free legal advice?" Able asked him.

"Not if I can get money for it," the lawyer replied.

"There is going to be no money for you this time. But I want you to assume a situation. I have a friend who was employed by a group of men to do some research work for them. Now the work is completed and they refuse to pay my friend. He threatens a suit, but they laugh saying, 'We are not a corporation; you can't sue us.'"

"The answer to that is simple, Able," said the lawyer. "In common law if any group of men are capable of making a contract they can be sued on that contract. If I can help your friend you have him come to me."

Able smiled when the lawyer left the shop.

"Now if I could only have a word with Henry Portman, president of the church board," he mumbled.

And then, as if in answer to prayer, Henry Portman appeared. He handed a pair of ladies' shoes to the cobbler.

"These are my daughter's," he said. "Get them ready and she will call for

(Now turn to page 319)



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The Life of Christ in Hymns

This is the version used by E. C. Tamblyn, pastor of the Emory Methodist Episcopal Church, Hancock, New York. The program was used on Easter Sunday evening.

EARLY in the life of mankind, sin became a fact which he was sure kept him apart from the Deity or God. Man had an instinctive longing for fine fellowship and association with a being greater than himself. He also felt that in his own strength and power he could not bring this to pass. So man conceived the idea that a Saviour would be provided.

The Hebrew people took this instinctive thought and set it into the frame of God's promise that a Redeemer had been promised of God. So in times of success and victory, in times of material prosperity, in times of hurt and anguish and imprisonment and slavery, they kept their eyes turned toward the great day that was to dawn when the Messiah should make His appearance.

Hymn: "O God Our Help in Ages Past."
(Three Stanzas)

In the fullness of time the Messiah made His appearance as the babe of a lowly peasant mother and a new night came to earth. (Organ starts to play "Silent Night" and through one stanza.) Not cloudy and dark and dismal, but a night filled with the glow of a starlit sky, covering a sleeping and peaceful oriental village.

And the little town of Bethlehem springs into world wide significance.

Hymn: "O Little Town of Bethlehem,"
(Three Stanzas)

Angelic choirs cried out their glad hallelujahs; wondering shepherds rejoiced; wise men in adoration presented their gifts and Mary quietly pondered within her heart all the wonderful things she had seen and heard; there was born a new song that will never die.

Hymn: "Joy to the World." 2 stanzas)

The babe grew into a boy and was presented at the temple, where at twelve years of age He gave those prophetic words indicating a growing consciousness of His place and task in the life of the world. "Wist ye not that I must be about my Father's business."

Then came the baptism with opened

heavens, descending dove and the voice declaring "This is my beloved Son in whom I am well pleased."

This was followed by the great temptation and then was ushered in His three years of public appearance or ministry.

The life of Christ was notable for many events which are depicted for us in many hymns.

I would pick "At Even Ere the Sun Was Set" as an indication of His great love and sympathy.

Hymn: "At Even Ere the Sun Was Set."
(Three stanzas)

Another portion of His ministry is given for us in "Break Thou the Bread of Life."

The choir will sing for us another hymn which gives rather a bird's-eye view of these three years.

Choir: "Galilee, Bright Galilee."

The glory of the human life of Christ seems to come at the Triumphal Entry on the first Palm Sunday which we can sense in "All Hail the Power of Jesus' Name."

But the hate and enmity of the wickedness of the world begins to work towards its consummation and we have the preparation of Jesus himself and His preparation of the disciples for the world's great tragedy.

His last hours spent with his disciples are spent in the upper room, where at the Passover Supper, He takes the bread and blessing it breaks it saying, "This is my body broken for thee." He takes the cup saying, "This is my blood shed for thee."

The agony in the garden closely follows this and is depicted for us in "Tis Midnight and on Olive's Brow."

Hymn: "Tis Midnight and on Olive's Brow."

The culmination is on Calvary's hill and we will recall that scene in the Hymn, "When I Survey The Wonderful Cross."

The body of the Master is taken from the cross and laid in the tomb. Broken

and crushed followers are overcome in their grief.

One comes however, early to the tomb and hears the Master's voice and this scene is given for us in the gospel hymn, "In the Garden."

Solo: "In the Garden."

And Mary spread the news of the resurrection of the Lord and the whole world has been singing today "Look, Ye Saints, the Sight is Glorious." May we stand to sing this hymn of adoration?

Hymn: "Look, Ye Saints, the Sight is Glorious."

DUTY AND FEELING

Really there are few things so often or so much misplaced as this matter of feeling in religion. It is secondary and not primary. Too often our psychology is wrong. We wait for feeling, thinking it ought to come first whereas it is really a result. Sam Jones, in his own homely, pertinent fashion, says the man who is waiting for feeling reminds him of a woodsman on a frosty morning who stands with his axe resting against his knee. I walk up to him and say, "Good morning, my friend, what are you going to do?" He answers, "I'm going to cut down this tree." "Why don't you get at it?" I ask him. "Oh, I'm waiting," he says, "until I get up a good sweat first." What we are to act on is our convictions, whether they are accompanied by much feeling or none at all; do our plain duty to our soul and our Savior, leaving the feeling to take care of itself—that's all.

John W. McLennan in *A New Guide to Christian Discipleship*; Fleming H. Revell Company.

...

Since Christ is still alive in every man Who has within him one upspringing germ

Of heavenward-reaching life, though crushed, infirm,
And dwindling in the hot simoons that fan

Only the jungle-growths of earth, we can Best minister to Him by helping them Who dare not touch his hallowed garment's hem:

Him know we not, Him shall we never know,

Till we behold Him in the least of these Who suffer or who sin. In sick souls He Lies bound and sighing, asks our sympathies:

Their grateful eyes thy benison bestow,
Brother and Lord! "Ye did it unto Me."

—Lucy Larcom.

This Preacher Was Not Through

(Continued from page 317)

them this afternoon."

"Everything going well?" asked the cobbler.

"Very fine, Able; very fine," said the business man.

"Is it true that Mr. Childs is going to leave on the first of the year?"

The business man was startled.

"Who told you that?"

"O I just hear things."

"Well, suppose he is. He is just getting too old for the position. We require young men—men with new ideas who can grapple with present day conditions."

"I heard something else which probably you know," the cobbler went on.

"And what is that?"

"That Mr. Childs is going to sue the church for his unpaid salary."

"Why that is ridiculous. A clergyman would not so demean himself. Besides he couldn't sue if he wished to. You see the Federated Church owns no property. It is purely a working organization. How can it be held for the obligation?"

"I understand that that is the point at issue," said Able. "Some say that the members of the board and their successors can be held as individuals on the contract which they entered into when the minister was called."

"O that is nonsense," said the man as he hurried away. "That isn't common sense."

Able drew his chair nearer to the window.

"Perhaps it is nonsense, Mr. Portman," he said. "But I notice that you are going as fast as you can walk to the office of the legal mind who guides your affairs."

It was another week before the minister again called at the little shop.

"I wanted to see you, Able," he said, "for I am afraid that I did a grave injustice to some fine men. Last week when I was here I told you that the board had asked me to leave the church. Well, that was all a mistake. The letter should not have been sent. Mr. Portman did not know about it. The whole board came to my house and apologized and told me that they wished me to stay on. Everything is going to be fine. So you see what a little patience does. Remember that, Able. Patience won the day."

The crippled cobbler smiled as the preacher left the shop.

"Yes, patience, my good brother. But patience coupled with a little Godly fear of having to go down into one's pocket."

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An Ethical Code for Ministers and Congregations of the Church of the Brethren

1. The church should honor the ministry as a high and holy calling. Faithful officials should be respected and esteemed.
2. The minister should maintain the dignity of his profession in all his relationships, both within the church and in the community at large.
3. The minister should keep physically fit. The church should make it possible for him to have a weekly holiday and an annual vacation for rest and improvement.
4. The minister should nurture his own spiritual life and strive for professional growth and efficiency in his calling.
5. There should be clear and just contracts between a church and its pastor. Both parties should abide scrupulously by the terms of the contract until its expiration unless it is revoked by proper procedure or mutual agreement.
6. The church should recognize that a minister is entitled to an adequate remuneration but the service of a minister should never be limited by financial consideration.
7. The minister should scrupulously guard all confidential and official information. He should not be swayed by "community gossip" nor take sides with factions in his church. A church should protect its minister from "factions" and "cliques."
8. The minister should not act as an agent or salesman for any commercial enterprise. The pulpit should not be used as a medium of political, personal, or commercial propaganda.
9. The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt and pay his bills promptly.
10. A church should not tolerate "loose" and "slipshod" business methods. It should meet its obligations to the pastor and others promptly.
11. The minister should be frank, courteous, and cooperative with the ministers of his own and other churches. He should not proselyte. He should not render professional service in the congregation of another minister without the consent of that minister except in an emergency.
12. The minister should give his time unstintingly to the spiritual service of his people. A church should not permit its pastor to be the "handyman" of the congregation.
13. Pastoral calls should not be hastily extended by churches nor hastily accepted by ministers. The voice of the church should be taken by ballot and no call should be extended unless it is supported by three-fourths of the membership. Christian courtesy requires that the minority move to make a call unanimous and to support the minister "heart and hand."
14. A minister should not seek nor consider a call from another church whose pastor has not yet resigned.
15. Electioneering or campaigning either for or against a candidate for a pastorate should not be tolerated either by the church or the minister. Hostile or unfriendly criticism of the church by the minister or of the minister by the church is unethical.
16. Under no circumstances should a church consider or even negotiate with two men at the same time. It is also unethical for a minister to bargain between churches.
17. When starting on a new pastorate, the minister should begin by feeding the flock. He should learn to know his people as soon as possible. He should be slow in setting up new machinery and in up-setting established customs.
18. A minister should not go into a church to replace former workers, but to take his place at their side. The other ministers in the local congregation should be made to feel that they are partners in the task of saving souls. The pastor must be creative in discovering definite tasks for them to undertake.
19. It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.
20. The minister should give due attention to politeness, neatness, and the refinements of life without being mechanical, exclusive or coldly formal.
21. It is unethical for a minister to speak ill of a fellow minister, especially his predecessor or successor. It is unethical for churches to constantly laud the good qualities of former ministers.
22. The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible. The minister must not allow unworthy or unimportant interests to deprive the church of his time and service.
23. The minister should consider that "work well done" and duty faithfully discharged is in itself "partial recompense for labor."
24. The minister and his people should show by their own lives that the gospel which they proclaim "is the power of God unto Salvation."

The Invincible Church Movement

SINCE the article in our December issue, requests for more information from our *Church Management* readers have been coming from many states in the U. S. and from Canada, representing all the leading denominations. Up to date almost all receiving information have asked to be enrolled in the circle of the Invincible Church Movement. There is no expense involved except the printing and handling of the *Pastor's Living Handbook*, in loose sections which they combine in providing at cost.

The office states that there must be no profit, no credit, no free copies, and no deficit. The Secretary is otherwise supported so there is no professional or commercial basis to cause distrust. Those in charge make it clear that they are not trying to sell books or furnish plans or methods to make church work easier. They are trying to unite pastors who have serious convictions about their ministry and want to prove the Church Invincible. They do not expect the man who is comfortably supported and contented with the moral and religious drift these days to be interested in this movement. They unite to stand by and help the earnest pastor who is facing difficulties and is willing to invite counsel and cooperation.

Young and Old

Men of all ages are getting into the circle. One of the veterans tells about going into a county seat town in Ohio, a few years past where the religious, moral, and economic tides were ebbing rapidly. Three churches had been closed. The population was decreasing. There were no sanitary sewers or paved streets. A corrupt political gang had been running the city of ten thousand for thirty-five years without serious opposition. Saloons, brothels, and gambling dens ran openly. This new pastor called the other pastors together and finally convinced them that that little city could be redeemed. They organized for the war against sin, and the fight was on. They did not wait on Federal aid or outside forces. In Christ's name they set themselves to the task. We have no space for detail, but the monuments of their victory are quite apparent today. Careful survey and enlistments, cottage meetings, mass-meetings, social service work for the whole city by the churches, in which later the city welfare department and lodges joined. It took four years but the Methodists built a new modern church. The Presbyterians finished their tower, and like the United Brethren paid off their debt. The Evangelicals remodeled their church. The Christian Brethren organized and built their chapel in the south end, and the Roman Catholics built a new stone cathedral. The saloons were closed and the City Hall and Court House were cleaned up by electing sober, honest, officials that enforced the law and cut out the graft. The sewers were built and all the main streets were paved. New buildings and homes were erected. Business closed up on a mid-week afternoon during the summer and the church Brotherhood and Boys Clubs had their base-ball league games. Five hundred churchmen dominated the business and public life of the city and that old liquor gang has never had a chance since. There

was no change of soil, climate or blood. Just a new spirit under the leadership of Jesus Christ.

The men in this circle refrain from giving names in their publicity since they do not want to be misunderstood or misrepresented. They are not looking for new pastorates and do not seek the limelight. They are ready to produce the evidence when the truth is challenged.

Abandoned Rural Churches

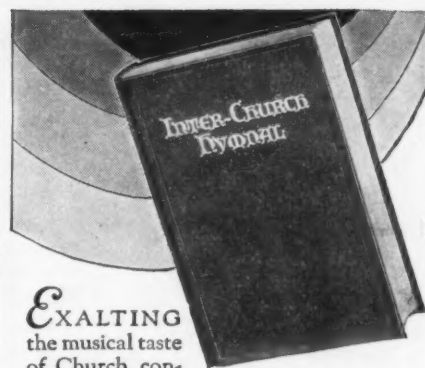
One young man just out of school took a group of country churches in the middle west which had been abandoned by two experienced ministers who claimed they could not get a living support. This youth without experience but with earnestness and faith walked or rode on borrowed horses in the rough hill country mud roads, gathering up the neglected tenant farm families. He brought in over two hundred young people, and ten prosperous farm owners came in to make the churches strong. They supported a regular ordained pastor the next year and the young man went back to school to finish his theological training, satisfied that God wanted him to be a pastor.

Back to the Farm

This case reminds us of a deplorable situation in the rural districts in many sections today. In the spirit of professional religion, having in mind the support of the pastor, and in view of the better roads and auto conveniences, and imagining it is to be compared with the public school centralization with their bus service, our denominational and Federation Church movements, have in many cases abandoned rural people who cannot or do not drive to the centralized church. The result has put a new burden on the American Sunday School Union and given opportunity for innumerable sects without educated ministry to rise up and take the place of selfish, shortsighted, "orthodox" churches.

If city men and churches imagine that this is none of their concern, let us remind them that our American cities will become extinct when the rurals do not migrate to them, as seen by the study of birth rates. A large part of our leading citizens and the church pillars in city churches, to say nothing about the ministry, are started in our country churches. Are we willing for them to

(Now turn to page 323)



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A Memory Garden

By Elizabeth Palmer Milbank, Chillicothe, Missouri

STRANGERS attending Grace and Holy Trinity Church in Kansas City, Missouri, are attracted by the beautiful garden belonging to it. Upon inquiry one is told it is a "Memory Garden." Fifteen years ago this yard was only a weedy lawn, crossed by foot-paths. Today it is a mass of fragrant blossoms whose colors are arranged with the taste of an artist's palette.

Of course it was a woman's idea that this barren spot be made to bloom and the suggestion was gladly welcomed by the other parishioners. With unpromising soil it was slow work at first but Nature did her best to help, and Boy Scouts guarded the place and kept small children out until they learned to respect its beauty.

Several members of the church gave seeds in memory of some loved one. This became a custom and gradually the beauty spot became known as the Memory Garden and has always kept the name.

One woman planted a row of peonies in memory of her bridesmaids, all of whom had gone before she did. They lived again in her memory with each

spring blooming of the gay-toned peonies. A bed of sweet-faced pansies reminds a certain mother of a little girl who loved pansies. The mother has the flower bed planted each year on the Saturday before Easter.

Against a stone wall some mallow bushes rub elbows with a clump of lilacs. These were given by two widows whose husbands were great friends. The men were boys together and often spoke of early days spent under a lilac bush and a mallow where they played. So many childhood dreams were associated with these bushes that the donors requested they be placed together.

In one far corner is a bed of wild flowers set out for a man who loved the country. Here Sweet Williams, ferns, violets, Spring Beauties, bloom with the same loveliness as in their native woods. A bed of larkspur came from a country parishioner. A young girl sends a rose-bush each year on her mother's birthday. One corner of the garden is a mass of lilacs that came from "the old home place" of a member.

There is room in Memory Garden for every one's seeds but only small gifts are

accepted that each member, rich or poor, great or small, may feel that they have a share in it.

The subtle power of fragrance and beauty has spread and the influence of this garden is felt in the surrounding neighborhood. The different families near-by become interested in their own small and often unsightly yards. They come to the community house with their problems. "How can I get flowers to grow in my yard?" "What would grow on the north side of the house?" And from roomers: "What shall I put in my window box?"

Dr. Robert Nelson Spencer—now Bishop Spencer—who was rector of the church when the Memory Garden was started said: "It is the greatest sermon ever preached here."

The Invincible Church Movement

(Continued from page 321)

be trained by others or neglected by all? In very few places are there too many churches if the churches were at the king's business of saving the community. This is proven by comparing church seating capacity with the population.

The members of the Invincible Church Movement are determined to turn retreat into conquest at every possible point. There is no business or executive relation between this Movement and this Magazine. We are eager in one great purpose to encourage the ministry and help build up the Kingdom of Righteousness.

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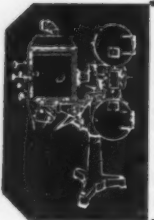
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Additional Book Reviews

The Reason for Living, by Robert Russell Wicks. Charles Scribner's Sons. 305 pages. \$2.00.

During the past few years Robert Russell Wicks, dean of the chapel of Princeton University, has been attracting the attention of students of modern homiletics as a preacher of practical wisdom, social vision and spiritual insight. Those who several years ago heard his brilliant address at the Chicago Sunday Evening Club on "The Habit of Living on Other People" find it hard to ignore anything which comes from his pen.

The sub-title of the present work is "An Approach to the Persistent Questions of Life." The background of the work is naturally the author's position as spiritual adviser to successive generations of college students. He has had individual conversations with thousands of young men and women in various institutions, and at Princeton has had conferences with groups of twenty-five or more, so chosen as to include the majority of one incoming class after another.

Reasons for Living discusses hundreds of questions of tremendous import. Some of them, selected as random are as follows: "What is meant by union with God?"; "Has the Bible a miraculous guarantee?"; "Is not the universe too impersonal for belief in a personal God?"; "What is revelation?"; "Is Jesus' way final?"; "Is there any guidance available from a source beyond human minds?"; "What can be done with frustrated desires?"; "Can preparedness for war be justified?"; "Can we evade the mystery of evil?"; "Is God limited in his powers?"

As can be seen from these questions the book covers a wide range, and Dean Wicks touches no topics which he does not illuminate. The result is a book packed with sifted wisdom. The answers are not obvious. College students are not satisfied with platitudinous piosity. Dean Wicks' viewpoint is always intelligent, mostly original and frequently brilliant. His illustrations are unique, and two or three of them would repay one for reading the book if it contained no other valuable material. The questions and answers are grouped in chapters. It must be admitted that the general arrangement gives the reader the impression of choppiness, but probably this is inevitable in a book of this nature.

Taking the work as a whole, the reader is brought into contact with the most gripping problems of modern thought, expressed in clear, vivid, every-day language. **The Reason for Living** is a book of considerably more than average merit.

L. H. C.

You Can Master Life, by James Gordon Gilkey. The Macmillan Company. 186 pages. \$1.75.

The positive note of faith is heard from the title of this book to its last page. Dr. Gilkey, who is pastor of the South Congregational Church of Spring-

field, Massachusetts, knows people, although this book is not a volume of sermons, yet it has the effect of a great sermon on faith in God and in man.

The author believes that the major difference between people is not that some have hardships while others do not. The difference is that some succeed in mastering life, while others permit life to master them. This book, like the three which have preceded it, "Secrets of Effective Living," "Solving Life's Everyday Problems" and "Managing One's Self," discusses familiar problems and points out ways by which everyday individuals have succeeded, and still succeed in solving them. The author writes with the conviction that all can win this victory. The wisdom we need is offered us by men and women who have faced problems like ours, solved them, and left behind a record of their technique. With our will to do and God's will to help, we can master life.

Dr. Gilkey's chapter headings illustrate how practical his approach is to this problem of mastering life. The most suggestive chapters are: "Conquering the Sense of Insignificance," "The Secret of Getting a Lot Done," "Managing Personal Antagonisms" and "Gaining Courage to Endure." The other six chapters show the same practical approach based upon a scholarly presentation. This book reflects again and again the living faith of its author.

W. L. L.

The Story of Jesus, A Book for Young People, by Basil Mathews. Harper and Brothers. 224 pages. \$1.50.

The task of writing a biography of Jesus has many times proved to be nothing more than the selection of historical facts and the systematic presentation of them. Basil Mathews does more than this. For fifteen years he has been carefully gathering and sifting material. He has spent a good part of that time in Palestine, with the camera and with his mind alert to any scene or item which would help to re-create the circumstances and the characters of the story of Jesus. He presents facts but they have been told as life situations.

This book has been written in response to the many requests of the readers of the author's other book, "A Life of Jesus." It is, however, an entirely new book and in no sense a shorter version of the other volume. This book does not take for granted any previous knowledge of Jesus. In these pages there is concentrated sufficient background to help the readers to see the scenes in which Jesus faced his adventures and to arrive at a lively understanding of what he did and said. The book is indexed and it has twelve photographs which were taken by the author while in Palestine.

This book offers to young people of junior and senior high school ages the greatest story in the world, based upon the best scholarship and yet told in an welcomed contribution to our religious appealing manner. This volume is a education literature.

W. L. L.

• THE EDITORIAL PAGE •

Compensations

I HAVE many times thanked the kind providence which placed in my hands, as a youth, the volume of Emerson's Essays. But never have I felt more thankful than in the trying days of these hectic years. The well marked passages from the essay *Compensation* seem to have gathered greater meaning for me as youth has yielded to years of maturity.

Perhaps the few lines which best express the philosophy of the entire essay are these:

Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure, has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For everything you have missed you have gained something else; and for everything you gain you lose something. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate but kills the owner.

It is simply the philosophy that, after all, life pretty well balances. Every up has its down; every out has its in. Every gain has its loss. No matter what disaster happens to one there are profits as well as losses in the transaction.

A young friend was just in with a sad story. He had a great ambition. He had risked much on it. And now the proposition had fallen through. The spiritual shock is tremendous. He will learn as life goes on that failure is the common thing. The shock comes to the man of mature years, not when he fails but when something he tries to do goes through, clean and unconditionally. Then I told him some thing else far more valuable. That is that no one every failed in an enterprise without gaining as much as he has lost.

The man in the small parish envies the pastor of a great church. He sees a fine salary, a splendid house and an image of preaching to hundreds. But he does not see the struggle of the soul as one tries to keep his social and spiritual vision and at the same time meet the practical demands of the large pastorate. He does not see the terrific physical and mental pressure which brings age. On the other hand the man in the city parish who envies the minister the quietness of country knows but little of his struggle for financial independence and for freedom from the dominating control of some village Croesus.

I have many times longed for the pastoral contacts which the average minister enjoys. And perhaps, here and there, there are preachers who envied the imagined security of the editorial chair. But life adjusts itself pretty fairly. There are compensations in a position such as this. But one does not secure them without losing some other things which he would very much like to have.

It is a splendid practice to keep a little note book called *Analyses* or *Compensations*. Every time you think you have suffered list the profits and the losses of the transaction. you will find that life distributes its prizes pretty even—our

socialistic speakers to the contrary, notwithstanding. A purely physical interpretation of the universe misses this point entirely.

It is an interesting story which is told of John Fiske. He was paying a visit to the great philosopher Herbert Spencer. From the lips of the great rolled the wisdom of the ages. But as Fiske became acquainted with him he pitied the man on account of his loneliness. To his wife he wrote:

I showed Spencer the little picture of our picnic-wagon with the children inside. When I realized how lonely he must be without any wife and babies of his own, and how solitary he is in all his greatness, I had to pity him. Then as I watched him studying that picture and gazing at our children's faces I said to myself, "That wagonload of youngsters is worth more than all the philosophy ever concocted, from Aristotle to Spencer, inclusive."

If among the readers of this editorial are some who feel that life has not been fair to them, I urge them to try this method. Count your profits as well as your losses. Put them on the scale. Things will balance pretty well with you as they do with all of us. And when the dark days come it may be worth humming the lines from the gospel hymn.

Count your many blessings,
Name them one by one;
And it will surprise you
What the Lord hath done.

From Easter to Pentecost

LAST month I suggested lengthening the church year through a greater emphasis on the weeks from Easter to Pentecost. This month I am ready to give some definite suggestions to churches which may want to take advantage of such a program. Much that I say will be "old stuff" to many readers connected with the liturgical churches. But these churches, also, will profit if there is a general movement toward the recognition of the religious significance of Pentecost.

Whitsunday (Pentecost) is seven Sundays from Easter. The following schedule of dates will help to present the plan.

Easter	April	21
First Sunday after Easter	April	28
Second Sunday after Easter	May	5
Third Sunday (Mother's Day)	May	12
Fourth Sunday After Easter	May	19
Fifth Sunday (Rogation Sunday)	May	26
(Ascension Day, Thursday May 30)		
First Sunday After Ascension	June	2
Whitsunday (Children's Day)	June	9

The first step in the program would be to create, on the part of the congregation, a desire for this new emphasis. To effect this I have prepared a little tract, entitled *From Easter To Pentecost* which will be distributed by the publishers of this magazine. On Easter Sunday you will have your big congregations. It is the ideal time to distribute these tracts with any announcement

which you desire to make. Any tract is limited in what it can accomplish. But it will play a big part in creating the consciousness that the church year has not been concluded with the Easter services.

Churches which desire to do so can arrange some plan of attendance and Bible reading during the period. The seven weeks would be a splendid time to build an interest in the story of the apostolic church. A pledge card which promises both attendance and the willingness to do the prescribed reading during this period should stimulate attendance and also increase the information about the importance of the early church. The twenty-eight chapters of the book of Acts, divided into four chapters each week would make a good reading program. Sermons could be arranged to fit into the general picture.

Churches which make a practice of observing

Mother's Day and Children's Day need not depart from the usual procedure. Both of these days may well have greater emphasis in this period of Pentecost. With the increased enthusiasm, under this plan, their appeal and usefulness might well be increased. The fact that Children's Day coincides with Whitsunday will make it easy for ministers to plan that day for reception of youth members, confirmation and baptisms.

It has been a long time since the calendar has been so kind in arranging the dates for this sort of a program. It is not going to be easy for any church to put it across. But those which are able to do so will find themselves with the assets of a longer church year. Congregations and offerings will be sustained up to the middle of June. With the impetus provided by the special program the summer slump should be forced back for several weeks.

"THE WORLD DO MOVE"

By the Editor

10,917,316 ENERGY HOURS

In addition to its financial budget the First Christian Church of Frankfort, Indiana, is asking of its members a pledge of 10,917,316 energy hours. This is presenting the church obligation in a new and very effective way. The request goes out to the members in connection with the annual canvass. It takes two sheets to list the energy items needed to keep the wheels of the church moving.

For instance the committee figures that a church elder should give sixty-four hours per year to his church. There are eight elders in the church, therefore a total of 512 hours is asked. Teachers in the church school should give 156 hours. There are forty-four teachers in the school. So the total number of hours asked of teachers is 6884. Members of the publicity committee are expected to give 208 hours each. There are twenty members so the total is 4160. And so it goes.

This is an interesting variation on the duties of the church members. It might be worth while for your church to work out something like this.

A STEP TO JEWISH-CHRISTIAN UNDERSTANDING

Rabbi Barnett R. Brickner of the Euclid Avenue Temple, Cleveland, Ohio, believes in a practical approach to the problem of Jewish-Christian understanding. His plan is to invite the Protestant ministers to the temple for a one day institute on Judaism. Prominent Jewish speakers are brought in to present their points of view and the meeting opened for discussion. The ministers are the guests of the Temple for the luncheon at mid-day.

The program at the 1935 institute included an address by Dr. Nelson Glueck of the Hebrew Union College, Cincinnati, on "Recent Archeological Explora-

tions and the Bible;" an address by Rabbi Stephen S. Wise of New York on "Christian-Jewish Relationships" and one by the host, Rabbi Brickner on "The Jewish Community of Cleveland." The attendance of several hundred ministers showed the interest in the institute. Discussion was free and full. Cleveland is richer in fellowship of the faiths because of the vision and courtesy of Rabbi Brickner.

YOU BELONG TO THE BEST PAID PROFESSION

Here is something which reverses an age long opinion. According to a report submitted by Marion B. Richardson to the American Society of Mechanical Engineers in New York the incomes of Protestant clergymen led those of the other professions. The classification which he gives is as follows: 1 Protestant Clergymen; 2. Doctors; 3. Lawyers; 4. Engineers; 5. College Professors and 6. Writers.

We question the accuracy of this diagnosis. But there can be no question that in the changing order of things ministers stand much higher in income ratio, when compared with the other professions, than they did before the years of the depression. It is not at all unusual at present to find the minister enjoying a larger income than anyone in the congregation.

What is a Christian home? Not merely one whose members are connected with a Christian church, not merely one which says grace at table and keeps its marriage vows intact. It is one which so makes use of Christ's spirit and principles in the manifold relationships of life that he becomes the employed Carpenter of Nazareth.

Ralph W. Sockman in *The Unemployed Carpenter*; Harper & Brothers.

WORLD'S DAY OF PRAYER

From the rising of the sun in New Zealand to its setting in Honolulu on Friday, March 8th, Christians will bow in prayer, in some fifty countries of the world. The day marks the observance of the ninth annual World's Day of Prayer, which is promoted by the Council of Women for Home Missions, the Committee on Women's Work of the Foreign Missions Conference and the National Council of Federated Church Women. Special inter-church and interdenominational services will be held on that day with the offerings devoted to missionary work both at home and in foreign lands.

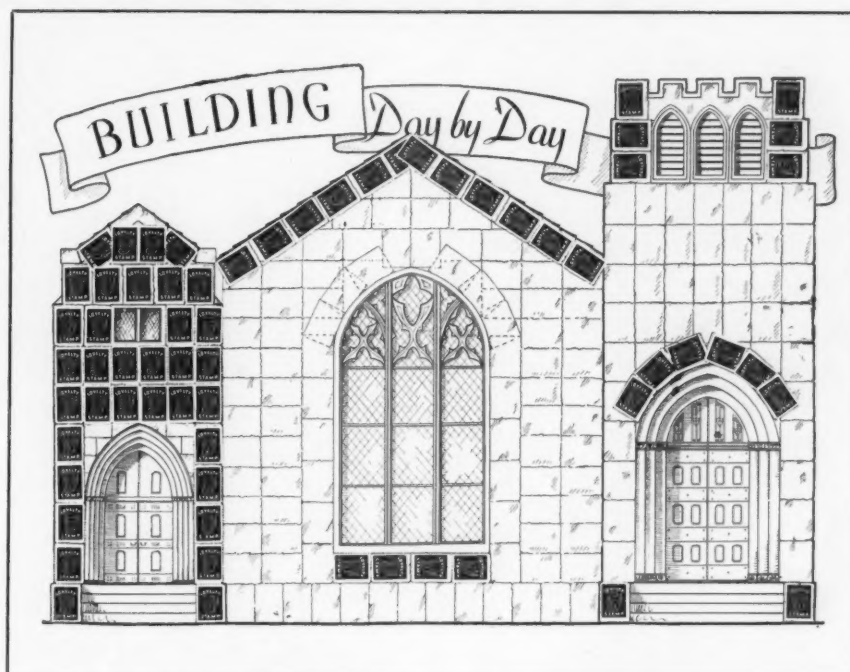
The theme this year is "Bear Ye One Another's Burdens." Prayer will be offered for the missionary enterprise and missionaries throughout the world; for a quickened conscience toward the world's burden bearers; for justice for all without respect to race, class or creed; for understanding between individuals, classes, races and nations; and for willingness to accept today the sacrifices involved for us all in the building of a better world.

The origin of the World's Day of Prayer dates back to 1887 when Presbyterian women in the United States came together at the suggestion of Mrs. Darwin R. James, President of the Women's Board of Home Missions of the Presbyterian Church, to pray for Home Missions. Interest in the day increased and in 1920, both in Canada and the United States, church women of all denominations united in prayer, the first Friday in Lent being selected, as the "Day of Prayer for Missions." A World Day of Prayer was first observed in 1927.

A special Program for the observance of World Day of Prayer has been written this year by Baroness van Boetzelaer van Dubbeldam of Holland and translated into many tongues. According to Miss Anne Seesholtz, Executive Secretary of the Council of Women for Home Missions, more than 450,000 calls to prayer have been distributed in the United States alone. The Morning Devotions on Friday morning, March 8th, from 8 to 8:15, broadcast over the National Broadcasting Company will be devoted to this observance. Mrs. Daniel A. Poling will speak.

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